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WORLD SANSKRIT CONFERENCE

5-9 April, 2001 Vigyan Bhawan, New Delhi

(Under the auspices of the Ministry of Human Resource Development, Govt. of India)

PROCEEDINGS
OF
WORLD SANSKRIT CONFERENCE

VOLUME 3 - PART II
(English Section)

Editor

Prof. Vachaspati Upadhyaya

Sub Editor

Prof. Ramesh Kumar Pandey

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Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha
(Deemed University)
New Delhi-110016

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&
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Shri Lal Bahadur Shastri Rastriya Sanskrit Vidyapeeth
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सचिव
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AVANT-PROPOS

It is indeed my pleasure in placing before the academic world in general and the votaries of Sanskrit in particular the proceedings of the World Sanskrit Conference held in the year 2001.

Sanskrit as a language is undoubtedly a repository and reservoir of our priceless heritage. The year 2001 was celebrated as the Sanskrit Year. It was a land mark in the annals of Sanskrit when the delegates from all over the country and abroad with great commitment, perseverance and patience gathered together with a view to exploring new horizons in the field of Sanskrit.

Inspite of various impediments to the steady development of this language coupled with the successive disturbances both at internal and external fronts which India had to bear encountering ever since the dawn of history, India has successfully held up to the World her archaic literary map and compares with the literature of any other nation of the globe. The beginnings of her civilization are yet in the obscurity. Relatively to any other language of the ancient World, the antiquity of Sanskrit has an unquestionable priority. "Yet such is the marvellous continuity" says Max Muller "between the past and the present of India, that in spite of repeated social convulsions, religious reforms and foreign invasions, Sanskrit may be said to be still the only language that is spoken over the whole extent of the vast country. So says M. Winternitz: "Sanskrit is not a 'dead' language even today. There are still at the present day a number of Sanskrit periodicals in India, and topics of the day are discussed in Sanskrit pamphlets. Also, the Mahabharata is still today read aloud publicly. To this very day Poetry is still composed and words written in Sanskrit and it is the language in which Indian Scholars converse upon scientific questions. Sanskrit at the least plays the same part in India still, as Latin the Middle ages in Europe, or as Hebrew with the Jewsë (History of Indian Literature, I.45).

It has been quite aptly remarked that *"the Indian people and the Indian civilization were born, so to say, in the lap of Sanskrit and it went hand in hand with the historical development of the culture which have come down to our day as an inheritance of priceless order for India, may, for the entire world".* Sanskrit with its philosophical insight and humanist inclusivity has flourished and evolved through the millennia tenaciously yet flexibly in different historical periods and in different shades.

I consider it relevant to quote the Landmark Judgement of the Honéble Supreme Court of India of 1993 on Sanskrit Studies in India:

> *"So far as "We, the people of India" are concerned, they have always held in high esteem the cultural heritage of this ancient land. And to foretell our views, learning of Sanskrit is undoubtedly necessary for protection of this heritage. The stream of our culture would get dried if we were to discourage the study of Sanskrit...."*

We may now refer to the policies and programmes as accepted by the Government of India. In the 1968 policy, the following inspiring statement regarding the importance of this language is worthy of notice. I quote:

> *"Considering the special importance of Sanskrit to the growth and development of Indian languages and its unique contribution to the cultural unity of the country facilities for its teaching at the school and university stages should be offered on more liberal basis. Development of new methods of teaching the language should be encouraged, and the possibility explored of including the study of Sanskrit in those courses (such as modern Indian Philosophy) at the first and second degree stages, where such knowledge is useful".*

In addition to the above-quoted statement, reference must be made from the 1986 policy in para 5.33: regarding the future course of action:

> *"Research in Indology, the humanities and Social Sciences will receive adequate support. To fulfil the need for the synthesis of knowledge, inter-disciplinary research will be encouraged. Efforts will be made to delve into India's ancient fund of knowledge and to relate it to contemporary reality. This effort will imply the development of facilities for the intensive study of Sanskrit".*

It has been laid down in Article 351 of our constitution that while dealing with the duty of the Union to promote the spread of Hindi, it would draw, whenever necessary or desirable, for its vocabulary, primarily on Sanskrit. Encouragement to Sanskrit is also necessary because of it being one of the languages included in the Eighth Schedule."

We live in an age of unprecedented challenges and opportunities. On the one hand, we face the grim reality of over population, hunger, ecological disasters, new devastating diseases, and the ever-present possibility of a nuclear holocaust. On the other hand, science constantly expands our intellectual horizon and helps create new technological wonders that, we hope, will solve some of our problems. Biologists are ėengineeringë genes to increase the productivity of vegetables and fruit trees; chemists are unlocking enzymes to make them usable for non-biological purposes, such as waste disposal, or to repair DNA in order to enhance and prolong life; and physicists are working on superconductivity and the use of lazer in computers. Scientists are also exploring the possibility of bionic organs, the application of electro-magnetic fields in the healing process, and artificial intelligence. **(From the Preface, In Search of The Cradle of Civilization Georg Feuerstein, Subhash Kak & David Frawley)**

In the backdrop of above-mentioned statement, it is a desideratum for votaries of Indian knowledge system to revisit the heritage passed on to us with a multi-dimensional projection. To understand *'Shastra Parampara'*, it requires enormous grit and stamina coupled with a discerning mind. Our tradition has laid due emphasis on both *Jnan and*

Vijnan. Both are to be pursued with utmost care for liberation and not for bondage. Our endeavor in exploring the intricacies of Indian knowledge system must stand the test of time. Authoritative statements always win plaudits of unbiased Pandits.

The arena of Indian knowledge system include Logic, Philosophy of Language, Technology and Craft, Policy and Governance, Ethics and Sociological Texts, Architecture the outer Science Poetics and Aesthetics, Law and Justice, Mathematics and Astronomy, Agriculture, Trade and Commerce and Medicine and Life Science.

In order to re-examine the content and intent of above-said disciplines the different themes of the Conference were the following:

(i) The Contribution of Sanskrit towards World Civilization
(ii) Sanskrit and the Frontiers of Knowledge
(iii) Sanskrit and Contemporary challenges
(iv) Towards a new Pedagogy of Sanskrit
(v) (Sub-Theme: Sanskrit as a living language)
(vi) Prospective themes of Sanskrit Research
(vii) Sanskrit Manuscripts in the World

In addition to the above, we had also organized *'Sastra Charca Parisad'* for interaction amongst the Scholars on the advance study and research in the various fields of Sanskrit learning embedded abstruse texts of various systems.

One of the main objectives of this Conference was to provide forum for exchange of ideas between the scholars of India and abroad on the themes of the Conference. In addition to this, it was also resolved that the Status of Sanskrit Studies in different countries should be presented in a comprehensive manner at the global level. The Organizing Committee was of the view that the information contained in the articles here would be of immense value for researchers.

The conference got very encouraging response from the scholars in Indology both from India and abroad. We got an opportunity of publishing two invaluable volumes entitled: "*Sanskrit Study in India*" and "*Sanskrit Study in Abroad*". These two volumes were distributed to the participants to emphasize that Sanskrit was invaluable and indispensable because of its enormous academic rich resources.

Their papers are being published under the following five volumes:

Volume I : Sanskrit Language & Literature: For the sake of convenience, this volume has been divided into two parts. Part I contains papers written in Sanskrit and Hindi and covers 502 pages whereas Part II comprises articles in English and comes to 364 pages.

Volume II : This volume entitled 'Religion and Philosophy' For the sake of convenience, this volume has been divided into two parts. Part I contains papers written in Sanskrit and Hindi and covers 348 pages whereas Part II comprises articles in English and comes to 470 pages.

Volume III: This volume comprises three Sections such as Manuscriptology, Pedagogy and Technical sciences, this volume also has been divided into two parts. Part I contains papers written in Sanskrit and Hindi and covers 324 pages whereas Part II comprises articles in English and comes to 304 pages.

Volume IV: This volume covers Veda and Vedāṅga. It contains 62 articles divided as Sanskrit (22 articles), Hindi (13 articles) and English (27 articles).

Volume V : This volume consists of the topics such as Purāṇas, Āyurveda, Environmental Science and Indian Culture. Language-wise the number of the articles is Sanskrit (23 articles), Hindi (18 articles) and English (18 articles). Thus the total number of articles in this Volume comes to 59.

The papers received from the participating scholars have been published in five volumes.

The collection of the articles has been christened as *Pañcāmṛtam* according to five volumes under which all the articles have been arranged.They have further been named as *Caṣaka-s* such as *Prathama Caṣaka-s* etc. The two parts of the First Volume (*Caṣaka*) have been named as *Prathmo Binduḥ* and *Dvitīyo Binduḥ*. These articles have been arranged according to Devanāgari and English alphabets of the names/surnames of the author.

It is regretted that all the articles read at the Conference and submitted for publication could not be accommodated for various reasons. Nevertheless, I am grateful to all the participants who attended the Conference and/or presented their papers.

I am also indebted to various funding authorities, but for whose financial assistance such a huge affair as the World Sanskrit Conference could not have been organized on such a large scale and for so many days.

The idea of organising the Conference at such a large scale was mooted by Dr.Murli Manohar Joshi Ji, the then Honéble Minister of Human Resource Development, Government of India, New Delhi.

We are indebted to the officials of the Ministry of Human Resource Development for extending full co-operation due to which the conference could be arranged in the Vigyan Bhavan, New Delhi for long five days. The support made by the Rashtriya Sanskrit Sansthan under the able leadership of Prof.V.Kutumba Shastri provided a fillip for the success of the conference.

I am ending my editorial remark with a sad note. We lost Dr. K.P.A. Menon, an eminent Scholar and Administrator, who was a constant source of inspiration in each endeavor of ours before and after the World Sanskrit Conference. To me, he was my friend, philosopher and guide. I sincerely pay my tributes to the memory of Late Dr. K.P.A. Menon and pray God to give eternal peace wherever he is. During his tenure as the Chancellor of this Vidyapeeth, he guided the destiny of this infant Institution and paved way for enormous academic achievements.

I am especially indebted to Justice Ranganath Mishra, Chairman, Organising Committee who has given the benefit of his mellow wisdom in all the endeavours we have made for publication works. We are really beholden to the members of the Advisory Board of Editors, especially the Chairman Dr. V.R. Panchamukhi, Chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupati and other expert members who have exhibited deep interest in going through the articles penned by eminent Scholars. We place on record our immense gratitude to our knowledgeable contributors who prepared their articles with great authenticity at a very short notice.

We would like to place on record the sincere help, encouragement and the tacit support of a host of scholars especially Prof. Ramesh Kumar Pandey, Professor (Research & Publication), Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha and Prof. Jagadamba Prasad Sinha, Ex.HoD, Department of Sanskrit, University of Lucknow, U.P.

I have the pleasure to make a special mention about the efforts put in by M/s Amar Printing Press who deserves appreciation for their sincere co-operation and qualitative approach but for which these volumes could not have seen the light of the day.

As we stand on the threshold of 21st Century, the five volumes are bound to provide the twin objectives of attempting to take stock of what has already been achieved and sending an agenda for the future. It is time to make resolution for tomorrow's World supported by the eternal values enshrined in Sanskrit, the repository of our pristine glory.

(Vachaspati Upadhyaya)

Śrāvaṇapūrṇimā

V.S. 2062

Editorial

Sanskrit language, as a vehicle for conveying the tenets of Indian culture, has been irrigating the lush green Indian land with its ever-flowing currents of thoughts. In the modern times bubbling with the feelings of universality, it is the divine language (Sanskrit) which is a panacea for quelling all sorts of perils associated with the advancement of science and technology. It is the divine language (Sanskrit) which is the remedy for all sorts of perils, it is the means for attaining all aims of human life, it is the placid water for washing the mud of mutual enmity. It is here that lies the harmless path of one's progress, it is the song of goodwill of a group of people, it is the way of cooperative understanding of the whole universe, it is like one's own feeling for all the living beings. It is the glory of science of the nature and it is the old way of modern inventions, taking shelter of the creeper of Sanskrit, glorified with variety of knowledge and science laden with the blossomed flowers and in order to make the whole universe fragrant with the heaps of their pollengrains that the year 2001 of the Christian era a five-day Special Session of the World Sanskrit Conference was convened in the famous Vijñāna Bhavana in Delhi, the capital of India, on behalf of the Department of Language of the Ministry of Human Resource Development, Government of India.

The Vice-Chancellor of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha (Deemed University), Prof. Vachaspati Upadhyaya, whose knowledge of the scriptures is well known, was appointed its General Secretary. It was due to his efforts that this Vidyapeetha was selected the main venue of the Conference. And, it was with his personal efforts that more than one thousand scholars well-acquainted with the way of living, language, manners of different lands and capable of crossing the river of knowledge of Sanskrit attended the Conference and participated in various sessions and lively discussions.

It was not practically possible to publish all the papers presented in the Conference. Hence, a Committee of experts was appointed to select th articles for publication. Only the articles selected by that Committee are being published in five volumes. Volume one is divided into two parts. Part First contains the articles in Sanskrit and Hindi whereas Part Second contains those in English. Other volumes contain the articles presented in Sanskrit, Hindi and English. In all the Parts/Volumes the list of contents has been given in the beginning and that of the scholars is appended at the end. The articles have been arranged according to the alphabetical order of the surnames of the scholars in every Volume/Part.

In publishing these articles I was fortunate in getting the advice and guidance of the experts of various subjects. Without getting their guidance it would not have been possible these papers. I express my sincere gratitude to these scholars who are experts in their respective fields.

Our learned Vice-Chancellor, Prof. Vachaspati Upadhyaya, encouraged me in so many ways including being good enough to write a AVANT-PROPOS to these Volumes. As Chief Editor of these Volumes he has guided and helped me at every stage of their publication. I confess that I could not have succeeded in bringing this publication without the support of Prof. J.P. Sinha. I express my heartiest gratitude to him for his constant guidance and help.

I would like to conclude with acknowledging the efforts of Sri Hiralal of the Amar Printing Press in bringing out the publication of nicely got up.

—R.K. Pandey

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Some Prospective Themes of Sanskrit Research : Astro-Medical Sciences

(An integrated approach to manage health and disease)

Synthesis of Medical Astrology (A Vedic science of health and disease) with other systems of Medicine

Dr. Sushrut Almast

Aims of Astrology

Evolved as one of the six Vedāngas Jyotiṣa (Astrology) was meant to understand the hidden messages in the Vedic *Mantra*-s. It was also used to time the Vedic Rituals. Since then the application of Astrology has expanded in a big way.

The Principal aims of Astrology are:

I. A planned management of ones' life

Involving systematic analysis of one's Horoscope and regular reviews from time to time through Astro-Councelling and Discussions.

II. Analysing the Basic Characters of a person and why a particulr person behaves in a particualr way at a particular moment of time.

III. Understanding the principles of the organisation and functioning of this world and then to appreciate, criticise or try to change the world as per one's free Will/*Karma*.

These aims for the welfare of an individual as well as for the welfare of the creation in general are focussed on the following objectives:

1. Knowing one's inherent weaknesses and try to improve upon them.

2. Knowing one's inherent strengths and try to maximise their potentials.

3. Solving/minimising the immediate problems and difficulties.

4. Enhancing the potentials of all endeavours.

5. Realising and believing the role of *Karma* (deeds) and the theory of re-birth.

6. Stimulating to perform good deeds.

7. Be prepared to accept the consequences of bad deeds calmly and enjoy the fruits of good deeds with humility.

8. Maintaining peace of mind and mental equilibrium in troubled times.

9. Not getting carried away by great success.

10. Preventing/minimising future mishaps.

11. Enhancing/maximising future successs.

12. Understanding personalities and behavior patterns of people around us and determining relationships.

13. Identifying one's strong and weak areas as per past actions (*Karma*-s), performing acts (*Karma*-s) to maximise the strong areas and improve upon the weak areas by putting that extra effort (*Karma*)

14. Planning one's life through guiding/counseling by continuous interaction with one's Astrologer for the role/purpose a particular person has to perform/experience in this given birth in various aspects of life such as career, relations e.g. marriage, family, society, health etc.

Some Basic Definitions

Health: (Holistic)

Health is a state of complete *physical, mental, spiritual* and *social* well-being and not merely an absence of disease or infirmity.

Disease

A state/condition of the body or some part or organ of the body in which the functions are disturbed or deranged

Astrology

The science that deals with the motions of the heavenly bodies/planets and their influences on the events occuring in the Universe including the human affairs.

Medical Astrology

The branch of Astrology which deals with the influence of the planets on human health and disease.

Medical Astrology - A Vedic science of Health and Disease

Vedic Science

Vedanās

Jyotiṣa (Astrology)

Mathamatical (*Gaṇitā*)

Predictive (*Phalita*)

***Saṁhita* (Mundane) Horā/Jātaka (Indiviual)**

Health and Disease (Medical) Astrology

Medical Astrology vs Modern Medicine

Comparision table

Parameters	Medical Astrology	Allopathy (modern medicine)
Basic, mental and physical constitution of a person	good assessment possible	general idea
Strong and weak organ systems (likly to be diseased)	good assessment possible	general idea
Timing of diseases	prediction possible	not possible
Diagnosis of nature of diseases	Organ/organ systems (sometimes even in undiagnose cases (Area in research)	Specific pathology Advanced diagnoistic modalities monitoring and follow-up of treatment
Severity and final outcome	Very strong area	Strong area but after regular monitoring
Treatment (cure) Remidial measures/control	PD-Short AD-Medium MD-Long Propitiation of Planets (Systemitisation of body takes time)	Specific drugs Surgery
Health Parametres	Holistic	Physical and Mental
Prevention	very good	Very good or no knowledge

Cause Disease theory	*Karma* Rebirth cycle Interlink	*Karma* of this life Unknown cause

Branches of Medical Astrology

Astro-Anatomy (organs and organ systems governed by houses, signs, planets and *nakṣatra*-s)

Astro-Physiology (functional nature of houses, signs, planets and *nakṣatra*-s)

Astro-Pathology (type and causes of diseases and organs involved)

Astro-pharmacology (treatment monitoring)

Astro-*Yoga* (combinations of planets)

Astro-Yoga (combinations of planets)

Astro-Diagnosis (houses,sign,planets, *nakṣatra*-s, charts (D-1, D-9, D-3, D-12, D-30, D-7,22nd D-3, 64th D-9, basic potential, conducive *daśā*, favourable transit)

Astro-Medicine (remedial measures for various diseases)

Astro-Surgery

Classification of diseases

a. Congenital /Hereditary/Acquired
b. Physical/Psychological
c. Acute/Chronic
d. Short Term/Medium Term/Long Term
e. Curable/Non-Curable
f. Infections/inflammations/Allergies/Auto-immune/
Accidents/poisning/Nutritional

Timing of events

The Three Steps

1. The Besic promise in a Horoscope

The strength /weakness of a horoscope is determined by the strength of the various houses/*bhāva*-s.

This is dependent on the (a) Strength of the house (connection with its lord/PAC of benefics/hemmed between benefits/position in D-9 and other and relevant divisional charts) (b) Strength of house lord (lordship/placement) degrees and house /PAC relations/*avasthās*/vargottam/*yoga*-s /divisional chart strength)

2. The Conducive *Daśā*

(*Daśā*-s of LL, 10L and exhaled planets is good)

The MDL and ADL are studied with reference to Lagna/LL/House Lord/*Kāraka*/D-9/divisional charts strength/mutual relations of daśā /RK axis.

3. The Favourable Transit

The relevant houses and the *lagna* are seen with reference to the positions of the MDL/ADL/PDL/LL House Lord/Natural Kāraka/ Degree Transits

Some Instant Potential Applications

Time is the essence of all events. Therefore, areas where there are instant results for study should be the initial target areas of astro-medical research.

Two such areas are:

1. Timing of conception (synthesis of medical astrology and modern medicine)

2. Timing of surgical procedure (application of the *muhūrta*-auspicious and inauspicious time to start an event)

Houses	**Body Parts**	**Diseases**
House 1	Head Brain Nerves Facial bones, Upper jaw, Pituitary Glands, Hair, appearance, skin, sleep General Health, Longevity.	Lunacy, Headache, Fever, sleeping sickness, Insomnia, pyorrhea, Malaria.
House 2	Face Rt. Eye. Tongue, Nose, Throat, Thyroid Glands, Teeth, Speech	Obesity, Neck Swelling Goitre, Abscesses, Dental problems.

House 3	Arms Rt. Ear, Shoulders, Scapula, Upper ribs, Trachea, Thyroid Glands, Oesophagus, Respiratory Canals, Rt. Hand, Growth, Dreams	Pneumonia, Asthama, Rheumatism.
House 4	Chest Lungs, Stomach Diphragm, Elbow Joints Major arteries, Ribs, general, Medicines	Cancer, Dropsy, small pox, Fltulency
House 5	Heart Liver, Belly, Gall Bladder, Spleen, Stomach, Abdomen, Intestine, mesentery, pregnancy	Digestive troubles, Dyspepsia, Diabetes, Locomotors, Ataxia, Fainting, peptic ulcer.
House 6	Kidney Large intestines, Mesentery, anus	Constipation, masturbation, Anus trobule, Veneral complaints Hernia, Dysentery, poison, wounds, eruptions, madness, Phlegmatic, Tuberculosis, tumors, Renal diseases.
House 7	Lumber Vertebare Private parts, ureters, uterus, Urethra, prostrate Gland, Pineal glands, Ovaries, testes, anus union sex.	Lumbago, Nephritis, Renal, Calculi.
House 8	Scrotum Pelvic Bones, Testicles, Secondary sexual characteristics, External Genetallia, Seminal vesicles	Fistula, Ulcer, Nervous trouble, Piles, Rectal Affiliction.
House 9	Hips-Thighs Femoral Arteries, Sacral region	Gout, Hips, Paralysis, Sudden fits
House 10	Knee joints Petalae, Bones and Joints, Hair, Nails, Poplitial Fossa skeleton in general and back.	Leprosy, Leucoderma, Skin troubles.
House 11	Legs Left ear, Blood circulation, Teeth, Ankle, metatarsus	Nervous diseases, Spasmodic eruptions.
House 12	Feet left eye, Teeth	Dental problems, tumors tuberculosis, Mucous troubles

Planets	Body Parts	Diseases
Sun	Arterial system Heart, Bile, Brain, Heal, Eye, Bones, Chest, Lungs, Stomach, Rt. Eye in man and Left in women Mouth, Spleen, Throat, back.	Weak eyesight, Headache, Disturbance of blood circulation, fevers, bone weakness, Palpitation, Baldness, Hyper instability, Bile, Burning of body, Epilepsy, Heart disease, Lucoria, Appendicitis, Fistula, Inflammatory Complaints, Sun stroke.
Moon	Breast Womb, Saliva, Water, Blood, Lymphatic, Glandular system, Intestines, Nervous System. Male left eye, Mind, Mental structure, Heart, Uterus, Generatina Organ, Stomach fluid system, Female rt.eye, Bladder, Mouth, Gland.	Genets, Urinary derangements, Wind and Colic, Diseses of Uterus, Dropsy, Skin, Phlegm. Pleurisy, Tuberculosis, Menstrual Disorder, Mental abrasion, Jaundice, Nervousness, Laziness, Diarrhea, Epilepsy, Hysteria, Swoons, Eye disease, Throat trouble, Cancer, Typhoid, Gastric, Insanity, Bronchitis, Dyspepsia.
Mars	Bile, Ears, Nose, Forehead, Sineos Fiber and Muscular Tissues, Muscles, Kidney, External Sex organ, Gall, Face, Sense of taste, Uterus, Ruction. Pros, Glands of Taste.	Blood diseases, Tissues breakage, Fevers, Burns Wounds, Eruptions,Tumors, Epilepsy, Blood bulious fever, Body deformity, Appendicitis, Diseases of Lungs, Throat, Ears, Tongues, Nose, High Blood pressure, Bleeding through instruments, TImidity, Carbuncles, Burns.
Mercury	Abdomen, Tongue, Lungs, Bowls, Bile, Nervous center, Hair, Brain, Muscular tissues, Skin, Arms, Mouth.	Mental diseases, Nervous breakdown. Excessive sweating, Importance, Vertigo, Deafness, Sensitiveness, Vocalogar, Eyes, Stammering, Tongue, Asthma, Disorder, High stung nerves, Leucoderma.
Jupiter	Thigh and Kidney, Flesh, Fast arterial system, Blood, Phlegm Fat, Fact, Liver, Rt. Ear, Hips	Jaundice, Liver diseases, Vertigo Laziness, General Lassitude, Choronocity of disease, Gall bladder, Sleepling sickness, Anaemias, Ears, Fainting, Apoplexy, Piles, Diabetes, Tumors, Phlegmatic, Hernia,

		Skin troubles. Dyspepsia, Carbuncles, Catarrh.
Venus	Ovaries, Eyes, Generative system, Water, Semen, Kidney, Phlegm, Throat, Chin, Cheeks, Internal generative system	Venereal disease, Carbuncles, Diabetes, Stone trouble in bladder or kidney, Contract or weakness of sexual organs Exudation of Semen, Trouble in Cohabitation, Discharge from eyes, Throat Disease, digestive trouble, Senstiveness, Gout. Syphills, Eczema, Leucoderma.
Saturn	Feet, Wind, Bones, Knees, Acids, Ribs, Marrows, Hair, Nails Legs, Nerves, Secretive system, left ear Lower portion of legs.	Paralysis, Insanity, Limbs injury, Cancer, Turmors, Idiocy, Granular Disease, Wind, Phlegm, Heart pain, Bronchitis Rheumatism.
Rahu	Feet, Wind, Bones, Knees, Acids, Ribs, Marrows, Hair, Nails Legs, Nerves, Secretive system, Left ear Lower portion of legs.	High Cough, Slowness of action, Clumsiness, Intertinal disease, Insanity, Leprosy, Ulcer, General Debility Boils, Varicose Veins, Spleens Adrenals, Palpitation of Heart
Ketu	Bile, Ears, Nose, Forehead, Sineos Fiber and Muscular Tissues, Muscles, Kidney, External sex organ, Gall, Tissues, Muscles, Kidney, External sex organ, Gall, Face, Sense of taste, Uterus Reaction, Pros, Glands of Taste.	Intestinal Worms, Equidemics, Eruption, Fever, Low Blood pressure, Deafness, Stammering.

Indications for sound health

Strong Lungs

Strong Lagnal Cord

Vargottama

Benefit occupation

Benefit aspect

Occupation by Lgna-lord

Rājayogas in the Lagna

Benefit Durdhara around the *Lagna* or *Lagna* lord

Unaffected moon
Malefics moon
Malefics in Houses 3,6,11
Benefiits in Trines
Benefits in the Quadrants
Saturn in Eighth House
Nature of signs
Strong eightlord

Indications for ill Health

1. Weak Lungs (asso. malefics, debitated, adverse *yoga*)
2. Weak *Lagna* Lord (deb, enemy, 6,8,12H, malefics)
3. Malefic *Durdhara* around the *Lagna* or *Lagna* Lord
4. Afflicted Moon
5. No Malefics in Houses 3,6,11
6. Malefics in the Quadrant
7. Malefics in trines
8. Benefits in 8 House (chronicity)
9. Weak Eighth Lord

Indications For cure or Recovery

*Stong *Lagna* and *Lagna* Lord
* Strong sixth Lord
* Favourable *Daśā*
* Favourable Transit
* Jupiters Aspect

Onset and Outcome of Disease

The Daśā System
* The Opernative *Daśā*

Malefic or benefic to the *Lagna*
* Daśā Relation with *Lagna/Lagna* Lord by Pac
* Malefic influence

Relation with 6,8,12 houses or lords

* The importance of the R.K.A.

* The division Charts

Ownership, placement, aspects and conjuctions

Protective influences

benefics in quadrants, malefics in 3,6,11, strong *Lagna* and lord

* The *Daśā* Sequence

* Extent of severity

Locating the site of the Disease

Organs Likely to be involved

Heart

Significator (Kāraka) Planet Sun

Significator Sign leo

Significator huse 5th

Sign owning the house variable

Sign lord variable

Major Factors Responsible for Disease

When any of the above and the *Lagna*/*Lagna* lord get associated with:

Natural melefics/*Rāhu-Ketu* axis/*Trik* Houses and lords(6,8,12)/become weak and get affected in the D-1 and divisional charts)

Important Tools in Disease Analysis

House/Signs Planets/*Nakṣatra*-s

Basic chart (D-1)

Divisional charts

Navāṁśa (D-9)/*Dreśkoṇa* (D-3)/Dvādaśmāsa (D-12)/Triṁśāṁśạ (D-30)/Saptamāṁsa (D-7) 22nd Dreśkoṇa from Lagna/64th Navāśa from moon.

Protective influcences must be seen

Placement of benefices in *Kendra* and trines/malefic in 3,6,11/ strong *Lagna*/LL/aspects of jupiter.

Medical Astrology Questionaire

1) History

Name

Time of Birth

Date of Birth

Major Events in Life (For Erectification)

S.No. Time Date Place

1.

2.

3.

4.

5.

(2) Current Astrological Status

Predominant events occuring at the moment for current evaluation

(3) Investigation/Evaluation (Sound health/Ill health/Time of disease oneset/Organ of disease /severity and course of disese/cure or recovery/preventive measures)

(4) Astrological Diagnosis

Including previous astrological record

(5) Astrological Treatment/Remidial Measures

Previous astrological record

Mantra

Tantra

Yantra

(Progress to be monitered by modern diagnostic methods. It takes time for the body to respond. Strength, frequency and duration of remedial measures to be determined.

(6) Follow up

Astro-Anatomy

Significator Houses, Planets, Signs and *Nakṣatra*-s governing various body parts

Zodiac Signs *Nakṣtra Śaīr*a Houses Planets

Conclusions

1. Medical astrology is a definitive science and with proper research holds a great potential in removing human sufferings.

2. Medical profesions are ideally suited for Astrlogy research and should be suitably stimulated and traind

3. A standrized system of analysis needs to be evolved to record the data for such research

4. Intergrated Approach to health care management with synthesis of all systems of medicine.

5. Sanskrit scholars should associate withg scientists, profesionals and researchers to undertake research in various diciplines.

Epilepsy—Causes and Cures

E.R.Rama Bai

The three important works on Indian Medicine are *Carakasaṁhitā, Suśruta* and *Aṣṭāṅgahṛdaya* of Vāgbhaṭṭa. Apart from these, many works are available dealing with diagnosis, preparation of medicines etc. All the works on medicine first prescribe the way of life, good system etc., which would keep a man hale and healthy and enable him to lead a happy life. After this they proceed to diagnose the diseases, trace the root-cause of them and finally prescribe medicines to cure them.

According to ancient tradition if the three elements (humours) *Vāta, Pitta* and *Kapha* (wind, bile, phlegm) are in equilibrium, a man's health would be sound. If any one element loses its equilibrium (or balance) that would lead to the direct cause for diseases which in turn would make a person lose his mental peace and sound health.

In the case of epilepsy also, we see that the mental condition is being affected by *Vāta, Pitta* and *Kapha* and in some rare cases the affliction would be caused by all the three elements.

In *Aṣṭāṅgahṛdaya* in the *Uttarasthāna*, the seventh chapter deals with *Apasmāra* (Epilepsy), its causes, its varieties and the method of treatment for the same. The *Apasmāra* is defined thus-स्मृत्यपायो हि अपस्मारः which is explained by the commentator thus: स्मृतेरपायो विनाशः अपस्मार उच्यते Absence of (or loss of) memory or recollection is termed as *Āpasmāra*.

When the *buddhi* (mind or understanding capacity) gets afflicted and submerged during such times when anxiety, unhappiness, fear etc. overpower (affects) the mind, the '*doṣa*-s' of physical form and that of mind get enraged and finally the heart gets afflicted and the person loses his *Smṛti*. Then the person behaves like a mad man and does unwanted deeds.

स (अपस्मारः) धीसत्त्वाभिसम्प्रक्त्वात् ।
जायतेऽभिहिते चित्ते चिन्ताशोकभयादिभिः ॥
उन्मादवत्प्रकुपितैश्चित्तदेहगतैर्महैः ।
हते सत्त्वे हृदि व्याप्ते——

The *Crakasaṁhitā* (*Nidāna*) explains the same thus:

राजस्तमोभ्यामुपहतचेतसामुद्भ्रान्तविषम-बहुदोषाणां समलविवृतोपहितान्यशुचीन्यभ्यवहारजातानि वैषम्ययुक्तेन—दोषाः प्रकुपिता रजस्तमोभ्यामुपहतचेतसामन्तरात्मनः श्रेष्ठतममायतनं हृदयमुपसृत्योपरि तिष्ठन्ते, तथेन्द्रियायतनानि च । तत्र चावास्थिताः सन्तो यदा हृदयमिन्द्रियायतनानि चेरिताः कामक्रोधभयलोभमोहहर्षशोकचिन्तोद्वेगादिभिः सहसाऽभिपूरयन्ति, तदा जन्तुरणस्मरति-

Thus the cause of *Apasmāra* has been elaborately described by *Caraka*. When the force of the *doṣa* has subsided, the person would be awakened and would behave as in normal state[१]

The epilepsy is classified into four forms as caused by *Vāta*, *Pitta*, *Kapha* and all the three and the characteristic features of the first three have been described in *Aṣṭāṅgahṛdaya* but not the last one. अपस्मारश्चतुर्भेदो वाताद्यैर्निचयेन च । सर्वलिङ्गं तु वर्जयेत् ।

But in *Carakasaṁhitā* all the four varieties have been described with their specific features. इह खलु चत्वारोऽपस्मारा भवन्ति वातपित्तकफसन्निपातनिमित्ताः ।

The general features are described as:

हत्कम्पः शून्यता भ्रमः ।
तमसो दर्शनं ध्यानं भ्रूव्युदासोऽक्षिवैकृतम् ॥

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[१] Cf: दोषवेगेऽतीते विबुध्यते । कालान्तरेण स पुनश्चैवमेव विचेष्टते ॥ (*A.H.*)

अशब्दश्रवणं स्वेदो लालासिङ्घाणकस्तुतिः ।
अविपाकोऽरूचिर्मूर्च्छा कुक्ष्याटोपो नलक्षयः ।

निद्रानाशोऽङ्गमर्दस्तृट् स्वप्ने गानं सनर्तनम् ।
पानं तैलस्य मद्यस्य तयोरेव च मेहनम् ॥

Trembling of the heart, looking at the vacauum, kniting of the eyebrows, change of sight, sweating, taste for food, painting, beating at the stomach, weakness, loss of sleep, singing and dancing in dream, drinking oil and liquor and urinating the same etc.

Generally the features resemble with those described in *Carakasaṁhitā*. भ्रूव्युदासः सततमक्ष्णोर्वैकृतमशब्दश्रवणं etc.[१]

After giving the general features, Vāgbhaṭa describes the special features of different types of epilepsy. When the *apasmāra* is caused by *Vāta*, the patient's thighs would tremble, he would fall again and again; would cry in odd tone, his eyes would look upwards and heave; vomit foam (*phena*): tremble; dashes his head (against wall, etc); would bite his teeth; would roll his body all sides; his eyes would be rough (or harsh) and would be of red colour or brown; his face, nails and skin would be of dark colour; his entire form would be changed and his facial expressions would also undergo a change.

तत्र वातात्स्फुरत्सस्थिः प्रपतश्च मुहुर्मुहुः ।
अपस्मरति संज्ञां च लभेत विस्वरं रुदन् ॥

उत्पिण्डिताक्षः श्वसिति फेनं वमति कम्पते ।
आविध्यति शिरो दन्तान् दशत्याध्मात्कन्धरः
परितो विक्षिपत्यङ्गं विषमं विनताङ्गुलिः ।

रुक्षश्यावारुणाक्षित्वङ्ग नखास्यः कृष्णमीक्षते
चपलं परुषं रूपं विरूपं विकृताननम् ।

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१. *Caraka, Nidāna*, 8

When the person comes under the influence of *Apasmāra* caused by *Vāta* and *Pitta* he would get his senses back very soon. This is explained in *Caraka Saṁhitā*. The commentator on *Caraka* says thus:क्षणेन संज्ञां प्रतिलभमानमिति वातापस्मारे शीध्रं प्रबोधो भवतीति दर्शयति। ----पित्तापस्मारे यद्यपि विशेषक्षणे क्षणेन संज्ञां प्रलभमानमित्युक्तं तथापि वातिकापेक्षघा कालप्रकर्षोऽत्र ज्ञेय: पित्तादपि हि वायु: शीध्रकारी भवति।

The characteristic features of *Apasmāra* caused by *Pitta* are: eyes would become yellow, face would become pale, the patient would strike the earth time and again, would be much afflicted by thirst. When caused by *Kapha* the process of affliction and regaining consciousness would be slow; there will not be much reaction; eyes, nails and face would be red or pale (white).

अपस्मरति पित्तेन मुहुः संज्ञां च विन्दति ॥

पीतफेनाक्षिवक्त्रत्वगास्फालयति मेदिनीम् ।

भैरवादीप्तरुषितरूपदर्शी तृशान्वितः ॥

कफाच्चिरेण ग्रहणं चिरेणैव विबोधनम् ।

चेष्टाऽल्पा भूयसी लाला शुक्लनेत्रनखास्यता शुक्लाभरूपदर्शित्वं......

After describing the four types of epilepsy, Caraka gives the origin of *Apasmāra* and he says that when Śiva destroyed the sacrifice of Dakṣa, people assembled there rushing from various places and in that context many were affected by madness caused by fear, trembling, unhappiness, etc. (*bhaya*, *trāsa*, *śoka*), by *Apasmāra* caused by different *bhūta*'s (evil spirits), uncleanliness etc.

तस्मिन् हि दक्षाध्वरध्वंसे देहिनां नानादिक्षु विद्रवतां......भयत्रासशोकैरुन्मादानां, विविधभूताशुचिसंस्पर्शादपस्माराणां, ज्वरस्तु खलु महेश्वरललाटप्रभवः---

After describing the causes and characteristic features of different types of *Apasmāra*, *Aṣṭāṅgahṛdaya* briefly explains the methods of treatment for the *Apasmāra*.

First he explains the general method (common to all types) of treating the person affected by *Apasmāra*, then proceeds to prescribe different remedies to treat the patient. In *Caraka*, this *Apasmāra* has been dealt with in *Nidānasthāna* and *Cikitsāsthāna* and a detailed description of different recipes had been given.

Persons afflicted with *Apasmāra* caused by *Vāta*, *Pitta* and *Kapha* should be treated in different ways. The epilepsy caused by *Vāta* should be treated with the *'basti'* method; that caused by *Pitta*, by the method of *Virecana* i.e., by giving purgative and by the method of *Vamana* (vomitting) in the case of *Apasmāra* (caused by *Kapha* (Flegm). But in all the three cases, as a general rule, in the very beginning, the patient should be kept in a clean place and he should be given food and other first aid; he should be made to breath freely fresh air, then the treatment should be started.

The *Cikitsāsthāna* in *Caraka Saṁhitā* prescribes many medicines to cure the *Apasmāra*; in the form of *ghṛta* and *kaṣāya* to take in; in the form of oil to take bath and in the form of *dhūpa* to be applied (or inhaled). Recipes (to be applied) such as *dhūpa* is to be applied on particular asterism (*nakṣatra*). Under each section many medicines have been described. Vāgbhaṭṭa describes four of these in his *Aṣṭāṅgahṛdaya*. The first recipe is as follows : *gomayasvarasa*, *kṣīra* (milk), *dadhi* (curd), urine all cooked with rice (*haviḥ*) if taken is capable of curing *Apasmāra*, *jvara*, *unmāda* and *kāmalā* (jaundice).

The *ghee* cooked with *brāhmīrasa* (juice of Thyme leaved Gratiola), *Vacā* (sweet flag root or *Acorus calamus*). *Kuṣṭha* (*saussunea Lappa*), *Śaṅkhapuṣpa* (*causcora decussata*) is considered to be old medicine and capable of curing *unmāda* and *apasmāra*.

ब्राह्मीरसबचाकुष्ठशङ्खपुष्पीभृतं घृतम् ।
पुराणं मेह्यमुन्मादालक्ष्म्यपस्मारपाप्मजित् ॥

The oil prepared out of *triphpalā*, *trikuṭā* (black pepper, long pepper and dry ginger), *pītadāru* (देवदारु), *Yavakṣāra* (impure carborate of Polash), *phanijjaka* (sweet marjoran) *sryahma*, *apāmārga* (prickly chaff flower), *karañjabīja* (seeds of Indian beech) purified in the urine of goat, if few drops are dropped in the centre of the nose (*nāsya*) or the smoke of the powder of the above inhaled would cure *Āpasmāra*.

त्रिफलाव्योषपीतद्रुयवक्षारफणिज्जकैः

द्रयाह्वापामार्गकारञ्जबीजैस्तैलं विपाचितम् ।
बस्तमूत्रे हितं नस्यं चूर्णं वा ध्मापयेद् भिषक् ॥

If the smoke prepared out of the beek, wings and feces (*purīṣa*) of mangoose, owl, cat, vulture, scorpion, serpent and crow, is applied to the patient it would cure *Apasmāra*.

नकुलोलूकमार्जारगृध्रकीटाहिकाकजैः ।
तुण्डैः पक्षैः पुरीषैश्च धूपमस्य प्रयोजयेत् ॥

Like these, some more recipes are described in *Aṣṭāṅgahṛdaya*. Vāgbhaṭa concludes the chapter saying that the persons afflicted with *Apasmāra* shuld be protected from fire, water and other dangerous things. Specially once the person recovers from *Apasmāra* he should not be reminded of his deeds when he was under the influence of the desease.

तदा तं चाग्नितोयादेर्विषमात्पालयेत्सदा ।

भुक्तं मनोविकारेण त्वमित्थं कृतवानिति ।
न ब्रूयाद्विषयैरिष्टैः क्लिष्टं चेतोऽस्य बृंहयेत् ॥

Regarding medicines as mentioned above, elaborate description has been given in the *Carakasaṃhitā*. A few would be mentioned here. Before prescribing the medicine, the cause of the disease has been described thus:

धमनीभिः श्रिता दोषा हृदयं पीडयन्ति हि ।
संपीड्यमानो व्यथते मूढो भ्रान्तेन चेतसा ॥ पश्यत्यसन्ति रूपाणि । etc.

After describing the varieties he proceeds to prescribe medicines such as *peñcagavyam* (*ghṛtam*) prepared out of five products of a cow, (i.e., cowdung, urine of the cow, curd, milk and clarified butter) *mahāpañcagavyaṁ ghṛtam*-here apart from *pañcagavya, daśamūla, triphalā, rajanī, kuṭaja, saptaparṇa, apāmārga* etc. have been added and it is described as equal to *amṛta* and would cure *Apasmāra, Unmāda* etc.

Preparation of different medicinal oils have been described then to be used for taking bath with them :

अभ्यङ्गः सार्षपं तैलं बस्तमूत्रे चतुर्गुणे ।
सिद्धं स्याद्गोशकृन्मूत्रैः स्नानोतसादनमेव च ॥

कटभीनिम्बकट्वङ्गमधुशिग्रुत्वचां रसे ।
सिद्धं मूत्रसमं तैलमभ्यङ्गार्थे प्रशस्यते ॥

Then he describes medicine which should be applied or the smoke to be inhaled in particular asterism:

पिप्पलीं लवणं चित्रां हिङ्गुं शिवाटिकाम् ।
काकोलीं सर्षपान् काकनासां कैटर्यचन्दने ॥
शुनः स्कन्धास्थिनरवरान् पर्शुकां चेति पेषयेत् ।
बस्तमूत्रेण पुष्यर्क्षे प्रदेहः स्यात् सधूपनः ॥

From the above description we learn that our ancients were very much conscious about the sound health of a person according to the statement. शरीरमाद्यं खलु धर्मसाधनम् ।

We can see that all the medicines for the diseases and also the preventive (or antibiotics) were made out of natural objects such as seeds, flowers, fruits, tree, barks etc. This teaches us lesson that nature is very friendly to us.

Born with nature and living with nature, if we lead our life adjusting with nature and not going against it, we will lead a healthy and peaceful full span of life.

Āyurveda-A Way of Life

Smt. Jayalakshmi Balasubramanian

Introduction

Āyurveda encompasses not only Science, but, religion and philosophy as well. The word religion here denotes beliefs and disciplines conducive towards states of being, in which, the doors of perception are open to all aspects of life. In *Āyurveda*, the whole of life's journey is considered to be sacred and the word philosophy, which refers to love of truth, is Being Pure in Existence—the source of all lives. It is a science of truth as it is expressed in life.

The ancient realized beings of truth *ṛṣi*-s or seers discovered truth by means of religious practices and disciplines. They manifested truth in their daily lives through intensive meditation. *Āyurveda* is the science of daily living and this system of knowledge has evolved from the sages,practical, philosophical and religious illumination which was based on their understanding of the creation.

The Science of Medicine became known as *Āyurveda*, the Science of Life, which was concerned not only with curing disease but also promoting positive health and longevity. The *Āyurveda* is one of the three *Upaveda*-s of the *Atharvaveda*. The ancient texts popular in this scientific study of medicine are चरकसंहिता, सुश्रुतसंहिता and अष्टाङ्गहृदयम् by वाग्भट्ट. While in चरकसंहिता we see a set of disciples, सुश्रुतसंहिता includes धन्वन्तरिः in the list of original seers. अष्टाङ्गहृदयम् narrates this life science right from the entry of soul in the form of tiny atomic cells in the womb of a mother from the sperm of the father. अष्टाङ्गहृदयम् explains the origin of human life of the soul and hence suggests healthy ways of the future man in the womb of the mother.

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Basic Principles of *Āyurveda*

More than a medical system, *Āyurveda* is a way of life, a way of co-operating with nature and living in harmony with her. It is concerned with eight principle branches of medicine, viz.,

1. General principles of medicine
2. Pathology
3. Diagnosis
4. Physiology and Anatomy
5. Prognosis
6. Therapeutics
7. Pharmaceutics and
8. Means of assuring success in treatment.

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Each of these is addressed according to the theories of Five Great Elements, the three *doṣa*-s, three *mala*-s, seven *dhātu*-s, and trinity of life, body, mind and spiritual awareness. The three basic biological pillars of *Āyurveda* are called as *Triguṇa*-s in health and *Tridoṣa*-s in diseases. As all life-forms possess these qualities, the purpose of *Āyurveda* is to bring these forces into haramony, so that they promote physical,emotional and spiritual health.

Health in *Āyurveda* means harmony and there is really no end to the degree of harmony one can achieve, if one sets himself to the task. *Āyurvedic* system focuses on causes rather than symptoms and its treatments are person-specific, rather than disorder-specific. Such an approach has been proved to be effective over centuries. In this way, *Āyurveda* classifies not only the individuals, but also foods, herbs, emotions, climates and life styles.

Āyurveda and the Human Being

According to the teaching of *Āyurveda* every human being has four biological and spiritual instincts: religious, financial, procreative and instinct towards freedom. Good balanced health is the foundation for the fulfillment of these instincts. *Āyurveda* helps a healthy person to maintain health and the ailing person to regain health. It is a medical, metaphysical healing life science—the mother of all healing arts. The practice of *Āyurveda* is designed to promote human happiness, health and creative growth.

Through studying the teachings of *Āyurveda* the practical knowledge of self-healing may be acquired by anyone. The proper balance of all energies in the body can impressively reduce the processes of physical deterioration and disease. This concept is basic to *Āyurvedic* science: the capacity of the individual for self-healing.

Āyurveda evolved in the meditative minds of seers of truth, the *ṛṣi*-s. For thousands of years, their teachings were transmitted orally from teacher to disciple and later they were set down in melodious Sanskrit poetry. Though many of these texts have been lost over the time, an abundant body of *Āyurvedic* knowledge survives.

Originating in cosmic consciousness, this wisdom was intuitively received in the hearts of the *ṛṣi*-s. They perceived that consiousness as 'energy', manifested into the five basic prinicples or elements namely, आकाशम्, वायुः, तेजः, ते आपः and पृथिवी। This concept of the पञ्चभूतानि lies at the heart of *Āyurvedic* science.

As per the seers, from the non-manifested state of consciousness, the subtle vibrations of the cosmic soundless sound are manifested. From that vibration, there first appeared the element Ether—आकाशम्. The moving Ethereal element, by its subtle movements, created the Air—वायुः which is Ether in action. When the movement of Ether produced friction, heat was generated, particles of heat energy combined to from intense light and from this light, the Fire elements, तेजः manifested. Through the heat of the Fire, certain Etheral elements dissolved and liquified, manifesting in water element आपः and then solidified to the molecules of Earth—पृथिवी. In this way Ether manifested into the four elements of Air, Fire,Water and Earth.

From Earth, all organic living bodies including those in the vegetable kingdom such as herbs and grains and those in the animal kingdom including man are created. Earth also contains the inorganic substances that comprise of the mineral kingdom. Thus, out of womb of the five elements, all matters are born. All the five elements, originated in the energy issuing from the Cosmic consciousness are present in all matters in the universe. Man is the microcosm of nature and so the five Basic elements present in all matters, also exist within each individual.

In the human body are many spaces, which are manifestations of the Ether element; they are for example, the spaces in the mouth, nose, gastrointestinal tract, respiratory tract, abdomen, thorax, capillaries, lymphatic tissues and cells. Air, which is the movement in space, is the second cosmic element, which within the human body manifests in the larger movements of the muscles, the pulsations of the heart, the expansion and relaxation of the lungs and the movements of the stomach wall and intestines. Even single cell may be seen to move.

The source of fire and light in the solar system is the Sun. In the human body, the source of fire is the metabolism. Fire works in the digestive system and in the grey matter of the brain cells. Fire manifests as intelligence. Fire also activates the retina, which perceives light. Thus, body temperature, digestion, the thinking process and vision are all functions of the bodily fire. All metabolic systems and enzyme systems are controlled by these elements.

The fourth important element in the body—Water, manifests in the secretions of the digestive juices, and the salivary glands, in the mucus membranes and in plasma and cytoplasm. Water is absolutely vital for the functioning of the tissues, organs and various bodily systems. Because this element is so vital that bodily water is called Water of Life.

The fifth element of the cosmos—Earth, is present in the microcosm. Life is possible on this planet because earth holds all living and non-living substances on its solid surface. In the body, the solid structures-bones, cartilage, nails, muscles, tendons, skins and hair are derived from Earth.

The five elements manifest in the functioning of the five senses of man as well as in certain functions of his physiology. Thus, the five elements are directly related to man's ability to perceive the external environment in which he lives. They are also related through the senses, to five actions expressing the functions of the sensory organs. The basic elements—Ether, Air, Fire, Water and Earth—are related to hearing, touch, vision, taste and smell, respectively. As per सुश्रुत-

"भूतेभ्यो हि परं यस्मात् नास्ति चिन्ता चिकित्सिते ॥"

Āyurveda regards the human body and its sensory experiences as manifestations of cosmic energy expressed in the five basic elements. The ancient *ṛṣi*-s pereived that these elements sprang from pure cosmic consciousness. *Āyurveda* aims at enabling each individual to bring his body into a perfect harmonious relationship with the consiousness.

Āyurveda and the Human Physiology and Psychology

From the Ether and Air elements, the bodily air principle *vāta* (वात) is manifested, whereas the fire and water elements manifest together in the body as the fire principle called *Pitta* (पित्र). The Earth and Water elements manifest as the bodily water humour known as *Kapha* (कफ).

These three elements *Vāta, Pitta* and *Khapha* govern all the biological, psychological and physiophathological functions of the body, mind and consciousness. They act as basic constitutents and protective barriers for the body in its normal physiological conditions; when out of balance, they contribute to disease processes.

On the mental and astral planes, three attributes or *Guṇa*-s correspond to the three humours that make up the physical constitutions. In the *Āyurveda* system of medicine, these three attributes provide the basis for distinctions in human temperament and individual difference in the psychological and moral dispositions. The three basic attributes are *Sattva, Rajas* and *Tamas*. The *Āyurvedic* physician is familiar with the functioning of these attributes and he can assist and guide the patient towards a more balanced mental and physical way of living.

Āyurveda - The way of life and self-healing

Āyurveda teaches that each individual has the power to heal himself. Thus, this science of lfie offers everyone the freedom to recover health by understanding the body and its needs.

Diet:

According to *Āyurveda,* the maintenance of sound diet and stable healthy routine are fundamental to the individual's ability to remain healthy. Important are the pursuits of traditional practices such as *yoga* and breathing exercises and an understanding of the spiritual practices that can create harmony and happiness.

It is possible to select a proper diet if one understands the constitution and its relationship to the qualities of various foods, because diet should be chosen to suit the individual constitution. One needs to take into account the taste of food—sweet, sour, salty, pungent, bitter or astringent-मधुर, अम्ल, लवण, तिक्त, कटु and कषाय and also whether it is heavy or light, hot or cold-producing, oily or dry, liquid or solid.

Seasons and Diet

Seasons of the year must also be considered in choosing the diet. For example, during summer when the temperature is high, people tend to perspire excessively. *Pitta* predominates at that time of the year. It is not good to eat hot, spicy or pungent foods because they will aggravate *Pitta*. During autumn, when the wind is high and dry, more *Vāta* is present in the atmospher. At this time, one should avoid dry fruits and high protein foods that increase *Vāta*. Winter is the season of *Kapha* - it brings cold and snow. Hence, during the period, one should avoid cold drinks, ice cream, cheese and yoghurt, which will increase *Kapha*.

Freshness of food:

When considering diet, the quality and freshness of food are important factors. Certain foods that are incompatible when eaten together, like, sour fruits and milk, etc., should not be eaten together, because, in such combinations, they create clogging and may prevent absorption by the intestines. These effects could cause an imbalance in the *Tridoṣa*.

Intake of food:

Āyurveda, with great care and concern, teaches us simple wasys of taking food. The intake of food should be regulated by condition of *Agni,* the digestive fire of the body. One should not eat unless he feels hungry and should not drink unless he is thirsty. Neither should he eat when he is thirsty nor should he drink when he is hungry, because, when one is hungry, his digestive fire is enkindled and if he drinks at that time, the enzymes will be dissolved and the *Agni* will be reduced. The quantity of food taken at a time is also a significant factor. One third of stomach is to be filled with food, one third with water and another one third with air. This would enable easy digestion. Over eating results in the production of additional toxins in the digestive tract. As per *Āyurveda,* eating is a meditation and one should eat and drink with discipline and regularity. Eating in this way will nourish one's body, mind and consiousness and will also enhance longevity.

Method of eating:

It is the food that nourishes the body, mind and consciousness. How one eats is very important. While eating, one should sit straight; avoid distractions such as conversation or reading or watching television. One must focus his mind upon and be aware of the taste of the food and chew with love and compassion and only then one will clearly experience the taste. Taste does not originate from food but from the experience of the one who eats the food. If one's *Agni* is impaired, he will not feel the taste of food properly. Chewing the food thoroughly in the mouth before swallowing, allows the digestive enzymes in the mouth to do their work properly and in addition, it gives the stomach enough time to prepare for the intake of the masticated food and hence, it is very important that one eats at a moderate speed.

Water intake:

Water also plays a vital role in regulating the balance in the body. Water may be taken in the form of furit juices. Though water is necessary at meals, juices should not be taken during meals. Climatic conditions will affect the water requirements of the body. Digestion is affected when one drinks lot of water. Too much water can also result in retention and additional body weight.

Fasting and digestion:

The digestive system is at rest during a fast. It is important that one should not place strain on the *Agni*—the digestive fire, during fasting. *Āyurveda* teaches that, during fast, certain herbs such as ginger, black pepper and curry leaves, which have medicinal value due to their hot, spicy attributes, may be used to help neutralise toxins in the system. If these herbs are taken inthe form of tea, they will enkindle *Jātharjāgni*, which will burn away the toxins. Physical strength and stamina should be watched during fasting. When they become noticeably less, the fast should be given up.

According to *Āyurveda*, maintaining routine plays a very important role in the maintenance of health. A natural life is a life regulated according to the individual consititution. If a proper and systematic routine is adhered to, one can lead a very peaceful and healthy life.

Some suggestions:

Some of the suggestions are simple to follow for a healthy life.

Daily routine: (i) Waking up before sunsrise and evacuating waste products will enable one for a good start of a day. (ii) *Āyurveda* also teaches the ways of cleaning the teeth, tongue and mouth. (iii) Daily bath with massage will create a sense of bodily freshness. (iv) Twelve *Prāṇāyāma*-s —breathing exercises, in the morning or in the evening, create freshness of body and mind. (v) Eating practice should also be regularised with strict discipline.

Diet and digestion: (i) One teaspoon of grated fresh ginger with a pinch of salt is good appetizer. (ii) Drinking buttermilk with a pinch of ginger or cumin powder, helps digestion. (iii) A teaspoon of ghee with rice helps digestion. (iv) A glass of raw milk with ginger, taken at bedtime, is nourishing to the body and calms the mind. (v) Water stored in a copper vessel or vessels containing copper coins , is good for liver and spleen.

Physical hygiene: (i) Gazing at the rays of Sun at dawn for five minutes and also gazing at a steady flame for ten minutes in the morning and the evening, improves eye sight. (ii) Rubbing the soles of the feet with seasame oil before bedtime produces a calm and quite sleep. Similarly, application of oil to the head calms the mind and induces sound sleep. (iii) Repressing the natural urges of body is bad for health. (iv) Sleeping on belly should be avoided.(v) A bad breath is indicative of constipation, poor digestion, an unhygienic mouth and toxins in the colon. (iv) Bad body odour indicates toxins in the system. (iv) Continuous nose picking or itching around anus is a sign of worms in the body. (vii) Some do's and don'ts are also suggested for one's healthy sexual life.

Mental hygiene: (i) Fear and nervousness dissipate energy and aggravate *Vāta*. (ii) Worry weakens the heart.(iii)Possessiveness, greed and attachment enhance *Kapha*,whereas, hate and anger create toxins in the body and aggravate *Pitta*. (iv) Excessive talking dissipates energy and aggravates *Vāta*.

Āyurveda—Medical Science for all age groups

Āyurveda teaches that there are three important milestones in the human lifetime: childhood, adulthood and old age and these are ear-marked as the times of *Kapha*, *Pitta* and *Vāta*, respectively.

From the time of physical birth until physical death, the body is engaged in a continuous struggle against the ageing process. Continuous breakdown of the bodily tissues and organs at the cellular level causes deterioration and degeneration. The *Tridoṣa* plays a very important role in the maintenance of the cellular health and longevity. Each *doṣa* assumes a vital role in upholding the functioning of each of the billions of cells that constitute the body. *Kapha* maintains longevity at the celular level; *Pitta* governs digestion and nutrition and *Vāta*, which is closely related to *prānic* life energy, governs all life functions. Proper diet, excercise and life style, can create a balance among these three subtle essences, thus ensuring a long life. *Prāṇa* is the life energy that performs respiration, oxygenation and circulation. It also governs all the motor and sensory functions. Natural intelligence of the body is expressed spontaneoulsy through *prāṇa*. For example, if a child has a defciency of iron or calcium, the body's natural intelligence, governed by *prāṇa*, will direct the child to eat mud, which is a source of these minerals.

The seat of *prāṇa* is in the head. *Prāṇa* governs all higher cerebral activities. The functions of mind, memory, thought and emotions are all under the control of *prāṇa*. The physiological functioning of heart is also governed by *prāṇa* and from the heart, it enters the blood stream and thus controls oxygenation in all *dhātu*-s and vital organs.

The biological functions of two other subtle essences, namely, *ojas* and *tejas* are also controlled by *Prāṇa*. During pregnancy, the navel of the foetus is the main door through which *prāṇa* enters the womb and the body of the foetus regulates the circulation of *ojas* in the foetus. Thus, in all human beings, even in the unborn, a disorder of *prāṇa* may create an imbalance of *ojas* and *tejas* and vice-versa.

Ojas is the essence of the seven *dhātu*-s or bodily tissues. It is the vital energy that governs the hormonal balance and controls the life functions with the help of *prāṇa*. it contains all the five basic elements and all the vital substances of the bodily tissues. It is also responsible for the mental intelligence and the auto-immune system. Since *ojas* is related to *Kapha*, aggravation of *Kapha* displaces *ojas* and vice-versa. Displaced *ojas* leads to *Kapha*-related disorders like diabetes, looseness of the bones and joints and numbness of the limbs. Decreased *ojas* will cause *Vāta*-related reactions such as fear, general weakness, inability of senses to perceive, loss of conscious and death. Therefore, balanced *ojas* is necessary for biological strength and immunity.

During the eighth month of pregnancy, *ojas* travels from the body of the mother into the foetus. If childbirth takes place prematurely before the transference of *ojas*, the baby will have difficulty in surviving. This phenomenon indicates the importance of *ojas* in the maintenance of life functions.

Just as *ojas* is necessary at the beginning of life, it is also necessary for longevity. On the psychological level, *ojas* is responsible for compassion, love, peace and creatvity. Through *Prāṇāyāma*, spiritual discipline and *tāntric* techniques, one can transform *ojas* into spiritual strength. This powerful spiritual energy creates an aura or halo around the person. A person with strong *ojas* is attractive, with lustrous eyes and a spontaneous, calming smile. Such an individual is full of spiritual energy and power. Spiritual practices and celibacy enhance these qualities in the idividual.

Tejas is the essence of a very subtle fire that governs the body metabolism through the enzyme system. *Agni*, the central fire in the body, promotes digestion, absorption and assimilation of food. Further transformation of the ingredients of nutrition into the subtle tissues is governed by the level of energy of the *Agni*, that is *tejas*. *Tejas* is necessary for the nourishment and transformation of *dhātu*-s.

Just as it is essential to ensure the *Tridoṣa*, the *dhātu*-s and the three *mala*-s or bodily wastes are in balance for maintaining health, it is also important that *prāṇa, ojas* and *tejas* should remain in balance for longevity. To create such balance, the rejuvenation process taught by *Āyurveda* is the most effective.

Yoga

According to *Āyurveda*, the practice of *Yoga*, which is a spiritual science of life, is a very important natural preventive measure to ensure good health. The *Yogic* practices described by the father of *Yoga*, Patañjali, are very useful in maintaining good health, happiness and longevity. *Yoga* is the science of union with the Ultimate Being. *Āyurveda* indicates and classifies the types of *Yoga* according to the suitability of the individuals, depending on the particular constitution.

Prāṇāyāma

Breathing exercises, called *Prāṇāyāma*, are *Yogic* health techniques that can bring about an extraodinary balance in the consciousness. In practising *Prāṇāyāma*, one experiences pure being and learns the true meaning of peace and love. This has many healing benefits and also influences creativity. It can bring joy and bliss into life. *Prāṇāyāma* cleanses the lungs, heart and other organs and purifies the *nādi*-s, which are *prāṇic* currents of energy in the body. Unless *Prāṇayāma* is performed carefully and systematically, it will create disorders in these delicate organs.

Conclusion

The pharmacology of *Āyurveda* is a vast science, including thousands of medicines, many of which are herbal preparations. The classic *Āyurvedic* texts state that all the substances found in nature posses medicinal value when used in the proper manner. The purpose and action of *Āyurvedic* remedies are to eradicate the disease itself and not just suppress the symptoms of illness.

Āyurveda is very practical science and the advices and suggestions for simple treatments for minor ailments and utilization of herbs commonly found in the kitchen, are straightforward and effecitive. In addition to the use of herbs as medicines, *Āyurveda* utilizes the healing properties of metals, gems and stones. *Āyurvedic* teachings hold that everything in existence is endowed with the energy of Universial Consciousness. All forms of matter are simply the outer manifestations of this energy. *Prāna*, the vital force of life, flows from this Universal energy, which is the essence of all matter. Thus, metals, stones and gems are the outer manifestations of certain forms of energy and these materials contain *Prāṇic* energy reservoirs that may be drawn upon for healing purposes. The ancient *ṛṣī*-s of India discovered these healing energy effects through meditation.

Āyurveda comprehensively illuminates the basic laws and principles governing life on earth. To understand *Āyurveda* is to understand the forces that engender our well being as well as those that lie at the root of disease. With increasing scientific and technological advancements, modern man is caught up in the fast-paced life and has neither time nor the patience to look into the meaning of general well-being and life. He expeets every thing to be instantaneous and no one is prepared to follow the natural course of diseases and the rational therapy for them, merely because they are time-consuming. Even today, the cause of many diseases is not known. For some diseases, the pathology is unknown and for some others the effective theraphy is still not known. A Universal search for an alternative, integrated system of medicine, which will be useful to human body, as a whole, is still going on.

Today, *Āyurveda* is recognized worldwide as system of medicine of India that provides sound mind in a sound body. This traditional system of medicine of India has acquired an un-enviable position in the field of providing remedies for ailments, as it provides satisfactory answers to all medical problems the world is facing today. Bulk of its *materia medica* is of vegetable and animal origin and is harmless, even if consumed over long periods. *Āyurvedic* classics have many efficacious herbs to be evalutated for their own identity.

Āyurveda lays great emphasis on individual health —diurnal, seasonal regimen, proper diet, good social behaviour and such other principles of personal hygiene as are enumerated in ancient classics and are exemplary and sure to prevent many ills of the modern society, if adhered to properly.

Sanskrit and the Cultures of the World

Lokesh Chandra

The 19th century saw Sanskrit emerge from the silence and anarchy of centuries, as the living ground of an emerging European consciousness. Thinkers and poets, historians and grammarians, philosophers and men of natural sciences were taken up by passionate intensity for the deep wisdom of Sanskrit to elevate the mind of man. It became a propulsive force and profound movement in the onward march of ideas and institutions. As monarchical rule was overthrown in France, the people discovered an emotional identification with the forms and images of the ancient republics. Greece and Rome became the living birth-place of freedom and democracy. The passion for Hellenism brought Europe ever closer to Sanskrit. The Greeks had admired India as the source of philosophy. Lucion says that the Goddess of Philosophy first descended upon the Indians, the mightiest nation upon earth.

The European quest for the origin of languages is recorded as early as in Herodotus. He notes that since the days of Psammetichus of Egypt men searched for the origin of language and the reason for their similarities and diversities. The Greek Euhemerus in the third century BC, and several others were unable to find the roots of their languages. In Mediaeval Ages, Hebrew was taken as the starting point for the evolution of Greek and Latin, as mentioned in Richardson's *''A Dissertation on Language''*, published in 1777. The Hebraic hypothesis led to blind alleys.

Boxhorn was the first to postulate a theory of common origin of Indo-European languages. He did not publish any work. His ideas became known through his friend George Horn in the latter half of the 17th century. He postulated some sort of a common language he called Scythian, as the mother of Greek, Latin, German and Persian.

The great philosopher Leibniz added his authority to this theory of the 'Scythian' origin of the peoples and the languages of Europe. In the first volume of the *Memoirs of the Berlin Academy*, Leibniz attacked the old Hebraic hypothesis. He put forward a theory which was similar to that of Boxhorn and he clearly distinguished the Indo-European from the Semitic and the Finno-Ugrian groups. Now Linguistics had rightly bid goodbye to the Hebraic thesis. The term Scythian was due to the fact that ancient Greeks were overwhelmed by Persian might. William Jones wrote a letter to Prince Czartoryski dated 19 Fed 1779: "Procopius, I think, mentions the great intercourse both in war and peace between the Persians and the nations in the north of Europe and Asia whom the ancients knew by the general name of Scythians. Many learned investigators of antiquity are fully persuaded that a very old and almost primeval language was in use among these northern nations from which not only the Celtic dialects but even the Greek and Latin are derived."

In 1786, William Jones sparked off the discovery of comparative and historical philology: "The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three without believing them to have sprung from some common source, which, perhaps, no longer exists". The discovery of Sanskrit was a self-discovery for Europe, to interpret the several strands that wove the magnificent fabric of their Classical culture. The word 'Europe' itself has born out of the myth of the young princess Europa who was carried away by Zeus disguised. Zeus was the mythical deep of European time. Europe had to wait for 2300 years to know the origins of Zeus, when the nexus with Sanskrit was discovered in the 18th century.

The European mind had been moving away from the Age of Reason, to a movement that is known in general as Romanticism. The idea that the Europeans migrated from a distant and unknown land soon fired the imagination of the Romantic mind. The English translation of the *Śākuntala* of Kālidāsa was done into German in 1791 by George Forster, and it awakened the highest enthusiasm of literary men like Herder and Goethe. The European writers were surprised that India too had excellent dramas. Dramas were no more the monopoly of the Greeks. The Romantic movement idealized the Classical world of Greece and Rome. To the Classical Graeco-Roman world was added the more ancient and pristine Classical world of India. For the Romantic School, headed by the brother Schlegel, Indian literature had a special attraction. Friedrich Schlegel, the father figure of the Romantic movement, expected of India nothing less than "the unfolding of the history of the primeval world which up till now is shrouded in darkness."

Franz Bopp published in 1816 the results of his researches on the conjugation system of the Sanskrit language in comparison with those of Greek, Latin, Persian and German. He established the term "Indo-europaisch." Europe had found a new identity with Sanskrit. To cite Pablo Neruda: "deracination of human beings leads to frustration in one way or other obstructing the light of the soul." Winternitz says: "If we wish to learn to understand the beginnings of our own culture, if we wish to understand the oldest Indo-European culture, we must go to India, where the oldest literature of an Indo-European people is preserved."

From Historical Development to 'Evolution' in Biology

Sanskrit led to two new principles in the methodology of research: (i) comparative study and (ii) historic development. The newly evolved comparative-historical method was applied to the study of language and it resulted in the publication of the biggest Sanskrit-German Dictionary in seven large volumes by Bohtlingk and Roth in 1852. It created a new intellectual climate in which evolution of language was established as a part of human march onwards. This milieu influenced the natural sciences. Seven years after the appearance of the Dictionary, came out Darwin's monumental work *"Origin of Species"* in 1859, which soundly established the theory of organic evolution, that became a milestone in the development of natural sciences.

Sanskrit culture and civilization evolved on the banks of rivers, in contradistinction to the judaic paradigms which arose in desert enviorns. Water of the river flows, while the sand of the desert is static. Standing water stagnates. Flowing water gave rise to the centrality of flow, movement and progress in thought. Without the banks, the water will cease to flow. Banks of rivers with water ever flowing became the inspiration for the spontaneity of regulation from within, the basis of value-systems of *saṁskāra*. The mind of man enshrined in Sanskrit was a perennial flow, an eternity imbued with movement, constant change, and progress. No idea was constrained. Horizons replaced frozen frontiers.

Abstraction of Thought

The role of Sanskrit as a medium of the abstraction of thought has been fundamental to the last five millennia. Sometimes in the fourth millennium BC or even earlier, we moved along the banks of unknown rivers towards the West. It was the *Drang nach Westen*. The names of European rivers, like the Don, Donets, Dinester are derived form the Ṛgvedic word *dānu* for 'river'. The River Danube is *Danu-vius* where the first element *dānu* is transparently clear. Skomal and Polomes point out that the names of rivers in the Baltic region, like Indura, Indus, Indra, are from the Sanskrit *Indu* 'drop'. The languages spoken in Europe were saturated with Sanskrit from the most common words like mother, father, son and daughter (from *mātṛ*, *pitṛ*, *sūnu*, and *duhitṛ*), upto the abstractions of poiema of a poem, 'a structured expression', from poie 'to arrange, order' and the suffix *ma* like the suffix *ma* in *dharma*, *karma*. The speech of daily physical needs developed into the sophisticated language of academics by the formation of new words from roots and suffixes. The prefixes (like pro, pre, ad, etc.) provided a whole new order of subtlety of expression: in-spect, su-spect, a-spect, re-spect, con-spectus: all from spect, specere 'to see, to look at'. The use of prefixes in the development of vocabulary is unique to Sanskrit, and its transplantation into the languages of Europe made them instruments of the highest abstraction. It was to flower several centuries later, from the Renaissance on to our times. Language had become an effective medium, with inner dynamics of the formative potential of Sanskrit.

Words were created, through them ideas, thoughts, categories, and they in turn have brought into existence solid objects, machines, and so on. Language is a living organism. It gives man an ever renewing life. Language has led to science. Language is the epic of creativity. Sixty percent of English vocabulary is based on prefixes and suffixes.

Sanskrit Led to the Rise of Modern European Languages

As Sanskrit broke upon the scene, European languages found a new *raison d'etre* for their efflorescence. European languages were trying to assert themselves for at least five centuries. For instance, Martin Luther (1483-1546) translated the Bible into German. His remarkable handling of the German language influenced and shaped the development of modern German. English prose owes in abundant measure to King James' Authorized Version of 1611.

With the study of Sanskrit, dictionaries of European languages were taken up on historical principles. These lexicographical monuments revealed their deep roots, their evolution over centuries, and their rich semantic spectra. The European languages gained new self-confidence. Moreover, Greek and Latin were no longer the original or prime languages. Sanskrit was more ancient than both of them, more transparent, more logical, and could explain the formation of these classical languages themselves. Now modern European languages could stand by the side of Greek and Latin, which like them, stood in the same relation to primordial Sanskrit.

German Dictionaries of European languages on historical principles were undertaken on the model of the *Sanskrit Worterbuch*. In 1854 was published the first volume of Grimm's German Dictionary, whose completion took a century. Jacob Grimm and Wilhelm Grimm were the most distinguished brother-scholars of the German Romantic period, renowned as the collectors and editors of "*Grimm's Fairy Tales*" (1812-15). They worked assiduously at the great Dictionary of the German language, a task so large that it was impossible for the brothers to finish it themselves. Its last volume appeared in 1960.

English. "Ever since the Normans conquered England in 1066, the every-day tongue of the British Isles had suffered a long eclipse. Even in its native land, English was a second-class citizen, owning neither the status of Latin and Greek nor the aristocratic patina of French. Those who studied the origins of the language of Chaucer and Shakespeare were essentially amateurs,as there was little prestige to be gained by such work." In 1857 James Murray commenced *A New English Dictionary on Historical Principles* to show the extensive heritage of the English language. Its first section was printed in January 1884 by the Oxford University. It gave the historical development of every English word. It opened up a new wonder. Its editor, James Murray, was knighted. It embodies and interprets to this day the culture of the English language from its earliest documentation to the present times. English now had a rich heritage and was respectable as any of the Classical languages, of elegant French or intellectual German. The *Oxford Dictionary* took the etymologies of English words far back to Sanskrit, e.g. the word thousand has the base *teu*; Sanskrit *tavas* 'strong, energetic' (from the root *tu*) and hundred. It can be seen in Old Norse Thus-hund, Old Frankish. Thūs-chunde, as the 'great hundred'. Thousand was power, strength. Time, Latin tempus, was Sanskrit *tapas* (with an nasal *m* inserted) which means 'heat'. Day is the part of the cycle of 24 hours. Continuous development arising out of historical comparative studies afforded a new esteem to European languages.

Czech. The National Revival (about 1775-1850) of Czechoslovakia was a great social movement characterized, above all, by a national consciousness on the part of the people, and a drive for economic and cultural independence. Thanks to one of the reforms of Joseph-II the German language became the only official language of the country. At the same time he abolished feudalism in 1781. As a result former serfs could now move to the towns and their children could study. The Czech language started to gain momentum. Dobrovsky (1753-1829) wrote a definitive grammar of Czech. The existence of linguistic connection between Czech and the ancient and perfect Sanskrit was a great encouragement to the oppressed nation in its efforts to improve its language. Many others shared Dobrovsky's interest in India. The advocates of Czech pointed out that their language was closer to Sanskrit than German, hence was more ancient, and deserved a place of honour. They cited the example. *stare matre dati medo* Sanskrit *sthavirā mātā dadāti madhu* 'the old mother offers honey' (to the guest).

The **Bulgarians** struggled hard in the 9th century against the Three Language Doctrine. According to this dogma church services could be held only in Hebrew, Greek and Latin. Brothers Cyril and Methods created the Cyrillic alphabet to replace them by Old Bulgarian, so that in every Bulgarian church the people would hear their own tongue. Cyril defended the right of the Slavs to have their own language "How is it that you are not ashamed of recognising only three languages, and of decreeing that all other nations and tribes should be deaf and blind? A people are naked without books". Once again in the 19th century, during the struggle of National Revival language became important. Leaders were proud that their language Bulgarian was closer to Sanskrit and hence older than any current non-Slavic European language. Old Bulgarian has *synu* for Sanskrit *sūnu* "son" and *dini* for Sanskrit dina "day". This fired the Bulgarians with a new enthusiasm for their language.

Lithuanian. The Germanization of Lithuania started from the 12th century as a result of the proclamation of a crusade against them by the Pope. The Lithuanians lost on the battle-field, lost their ancient faith and as a result their language declined. Czarist regime in the 19th century forbade the use of Lithuanin. The intimate relationship of Lithuanian with Sanskrit gave them a new enthusiasm for their language. A Professor at the Vilnius University writes on the black-board:

Lithuanian	Sanskrit	Meaning
kas to esi	kas tvam asi	Who are you?
kas tavo sunus	kas tava sūnuḥ	Who is your son?

The theory of causation

Cause-and-effect was intrinsic to the understanding of the relation of life to nature in the Sanskrit tradition. *Ṛta* (cosmic order) gave rise to *Satya* (existence or life). Their interdependence was inevitable, and it was reflected in the theory of *karman*. The concept of causation became the foundation of philosphic thought as well as of natural sciences which were the classical *Ṛta* in practical application. To Pythagoras, Plato and other thinkers of Greece India was an "idealized country."

As is well-known, zero as a concept and as a symbol, is India's contribution to the world. Likewise, the formation of atomism goes back to the Vaiśeṣika system. When Rutherford smashed the atom at the Cavendish Laboratory of the Cambridge University, Prof. A.B. Keith wrote the book "*Indian Atomism*" which was published by the University of Oxford. He pointed out that the earliest conceptualization of atomism is in the *Vaiśeṣikasūtra*-s of around 1000 BC. The founders of Modern Physics, like Schrodinger, Niels Bohr, and Heisenberg were influenced by Indian thought. Oppenheimer paid tribute to India's theory of atomism by reciting a stanza from the Gītā as he conducted the very first nuclear explosion.

Sanskrit opened up new universes of thought in the dynamics of vocabulary creativity in the Classical Graeco-Roman world. The Classical heritage has shed minds and horizons into the miracles of modern science. Modern sciences are the aroma of Sanskrit's legacy of abstraction through language, the concept of development and progress from the riverine flow of the Vedic sages, primacy and nobility of thought paradigms in perennial evolution as contrasted to faith in revelation frozen in historic time, the theory of causation, the beyond flowering in the mathematical zero, and atomism leading humans into the very heart of energy into and beyond the atom.

China. Chang Chian the envoy of the Chinese Emperor Wu-ti, took back *Mahātukhāra* melodies of Sanskrit to China in 138 BC. The son-in-law of the Emperor wrote 28 tunes based on this melody which were played as military music. Thus began the might of the Han Empire. Sanskrit sūtras, cotton cultivation, wooden drums for martial music, horses for war were part of Chinese strategy. To them Sanskrit was 'Power and Virtue': the first monastry in China was the 'White Horse Monastary': a white horse in the mount of a *Cakravartin* monarch.

Sugar is termed *shi-mi* 'stone honey' in the Sui Annals, which renders the Sanskrit *śarkarā* from *śarkara* 'granules, stonelets'. In AD 647 Emperor Tai-tsung sent a mission to Magadha to study the secrets of boiling sugar. The official history of the Sui dynasty, completed in AD 610, contains a catalogue of Sanskrit works on astronomy, mathematics, calendrical methods and pharmaceutics under the generic caption of *P'o-lo-men* or *Brahmin Books*. The earliest specimen of printing from China is a printed sheet with the figure of the Six-armed Goddess Pratisarā in the centre, with Sanskrit mantras in the ornamental Rañjanā script, written concentrically around the figure. It is dated AD 757. The world's oldest printed book dated 11 May 868 is a work on transcendental wisdom entitled *Vajracchedikā*, now in the British Museum. Printing began as an integral part of ritual requirements of large number of *mantra*-s of *lakṣapūjā*. Over 3000 Sanskrit works are found in Chinese translations, most of which are lost in their Sanskrit originals.

Korea. A princess of Ayodhya went from India to Korea in AD 48 aboard a ship. She became the Queen of the founder of the first Korean state of Karak. In gratitude to the Sea-god who allowed safe passage to the Queen to his shores, the King built the Haeun-sa "Temple of sea Grace" that stands to this day atop Punsong Mountain. In 384 monk Mallānanda brought Sanskrit Buddhism to Paekche, together with scholars, sculptors, painters and architects. In 1251, 80,000 wood blocks of the Dharma Treasure were carved to avoid national disaster. These blocks are still preserved at the Haein-sa monastery and are a national treasure of Korea. The famed celadon wares of Koryo were intimately connected with *Dhyāna* Buddhism. In the beautiful deep of blue porcelain were reflected the ideal planes of *Dhyāna*. In 1443 the Hangeul script was developed in Korea on the pattern of the Sanskrit alphabet.

Japan. In the sixth century, Japan received her *Dharma* as recorded in the Nihon-shoki Annalsin. The years 463, 544, 588, when Japan emerged from the limbo of her prehistory under Prince Shotoku (174-621) who drew up her first Constitution in Seventeen Articles wherein the *Triratna* (*Buddha*, *Dharma* and *Saṅgha*) were a fundamental factors. The new order was consecrated by the *Uṣṇīṣavijayā-dhāraṇī*, whose Sanskrit manuscript is preserved at the Horyu-ji monastery.

In 806 Kobo Daishi retuned to Japan with the new way of *Mantra-yāna*, wherein every individual was a potential Buddha. This led to the universalization of education. The personal contacts of Kobo Daishi with the great Kashmirian Prajñātāra during his sojourn in China, produced a profound effect on the cultural evolution of Japan. After his return, Kobo Daishi started spreading education to the children of all classes. To democratise and advance literacy, Kobo Daishi invented the syllabary of Fifty Sounds (*goju-on*), stating *a i u e o, ka ki ku ke ko*, etc. Its basis was the Sanskrit alphabet.

Tibet. Sanskrit Buddhism has conditioned to the minutest details the life and thought of Tibet inspite of its forbiddingly high mountains, untamed rivers, deep gorges, immense waterless deserts and icy howling winds. The Tibetan script, grammar, vocabulary, literary style, paintings, medicine, astronomy, folksongs — all bear the deep impress of Sanskrit culture. Entire Tibetan literature is translated from Sanskrit, and the flame of intellectual life kindled by its inspiration an indigenous literature arose and evolved. For all knowledge is centered in the *naṅ-rig* or exploration of the Inner Deeps. The warm reality of Tibetan life pulsates in the vibrant levels of her Sanskrit culture.

Mongolia. Sanskrit reached Mongolia in the sixth century, when two Buddhist teachers Śākyavaṁśa and Narendrayaśas went and worked there. Ever since, Buddhism has been their heart and soul. It replaced nomadic life by a sedentary civilization. It brought peace to the Mongols and a high degree of civilization which was the envy of Russian deportees in the 17th and 18th centuries. The Mongolian Professor Rinchen used to relate with pride: "If you happen to stop in any part, the first one falling on your way in the vast steps, where the night may overtake you, before the fire of a hearth you will hear from the mouth of on old shepherd the philosophical poem *Bodhicaryāvatāra* composed by the famous Indian poet and thinker, Śāntideva, translated into the Mongolian language already in the thirteenth century. You will not be surprised if the old shepherd sitting thoughtfully on the hillock near the grazing herds, having come to know you to be a philologist will enter into animated conversation with you regarding the Sanskrit grammar of Pāṇini which was translated into the Mongolian language already in the seventeenth century, the level of which was achieved by European linguists only during the last century."

Genoese merchants secured Mongol slaves from traders wholesaling in the Black Sea ports. Thousands of these "Tartar" slaves worked in every major Italian city, which reached its climax in the middle of the 15th century. These Buddhist slaves used hot-air turbines for turning their prayer-cylinders. This gave rise to screw propeller of ships, and steam-jet blowers in the shape of birds dateable to 1579.

The national flag of Mongolia is Soyombo or Svayambhū topped by the *candra, bindu* and *nāda* of *praṇava.* Let us not forget that Gorakṣha was the first Monogolian cosmonaut to go into *sansar*. Space is *sansar* in modern Mongolian. Buddhism is the invariable presence in the long time and lonely sublime of Mongolia.

Indonesia. The most magnificent cultural presence of Indonesia is the historic cosmogram of Borobudur, the gray silence of endless stone reliefs, enshrining the vision of a king in an ecstasy of form. Conceived and concretised by a poet, thinker and architect, named Guṇadharma, it holds the heart in rapture in transcreating adoration along the path of endless time. The Indonesian word for independence is *merdeka,* derived form the Sanskrit *mahārddhika*. The Constitution of Indonesia is called *Pañcaśīla.* The national motto *bhinneka tunggalika* 'unity in diversity' is derived from the *Sutasomakāvya* in the Classical Kawi language.

Cambodia. In the light and languid clime of Cambodia, into the spacious majesty of Angkor monument follows on monument, ruins edge upon ruins, the walls of vegetation screen and hide and curtain, masonry masses mingle into the fantastic flowering of the jungle. By moonlight these buildings take on an appearance of solid majesty which is awe-inspiring. In the twilight gloom of these jungles a *nāga* slithers over the sensuous limbs of an *apsarā* petrified in a seductive pose of her dance in honor of a *Cakravartin* crowned with the *rājasūya* rites of the *Ṛgveda,* by a *hotṛ*.

Arabic. Sanskrit acted as a source of inspiration to Arabic in literature and mathematics. An Indian introduced a treatise on astronomy in 773 which was translated into Arabic by the order of the Caliph. Al-Khwarizmi syncretised the Sanskrit and Greek systems of astronomy. The decimal system was brought by Indians to Baghdad, whence it entered Europe. Ibn al-Muqaffa translated the *Pañcatantra* from Pahlavi into Arabic in the eighth century, under the title *Kalila wa Dimna*, from the names of the two jackals Karaṭaka and Damanaka. Thanks to this work, Muqaffa is called the creator of Arabic prose.

Sanskrit has been the fountain head of thought and belles-lettres, of visual and performing arts, of life and ritual, of power and virtue in Central Asia, in East Asian lands and in SE Asia through Buddhism. The first Sanskrit texts were introduced to China by the Yueh-chih, Sanskrit *sūtra*-s were translated into Chinese by East Iranians of Parthia like An Shih-kao. Amoghavajra of Samarkand transmitted the *homa* rites to China which travelled thence to Japan and are performed there to this day. Sanskrit became the Classical language of Cambodia and Thailand while their *Sūtra*-s are in Pāli. The great Pāli grammar *Saddanīti* was written by a Burmese *bhikkhu* on the basis of the *Mahābhāṣya*. The Buddhist dynasty of the Śailendras of *Indonesia* patterned Kawi language, metres and ideas on Sanskrit. To our own day, the highest number of students of Sanskrit, after India, are in Buddhist Japan. Sanskrit has been a dyanamized centre, treasured in the distant corridors of etymology of Indo-Europeon languages, and alive in the cathedrals on the hearts of China, Korea, Japan and Vietnam; Bhutan, Mongolia and Bulgaria; Sri Lanka, Burma, Cambodia, Laos and Thailand, and in the rich linguistic textures of Indonesia, Malaysia and neighbouring isles. In the last two years, ten thousand folia and fragments of Sanskrit texts written on palm leaf, birch bark and vellum, from the first to the ninth century, have been dug form the earth in Afghanistan and are now in Norway, U.K. and Japan.

When Europen and hence modern life is threatened by un-natural developments, like the mad cow disease, humankind will have to find its rhymes in the deeper universes of Being. Sanskrit enshrines *saṁskāra*-s or values that can illumine the tonality of the future, beyond cloning, computers and other manifestations of the technosphere.

Hindu Caste Society : *Varṇāśrama* to a Plural form.

Dr. Pragati Gihar

The word caste is taken from Portuguese, Caste, meaning "race", "breed", or "lineage". It was first applied to Indian society by Portuguese travellers in the 16th c. Both Indian and non-Indian writers have used the term "Caste", for the prevalent social order. The word used in most Indian languages is *jāti* which is smallest endogamous social unit, usually a regional population. There are about 3,000 castes and more than 25,000 sub-castes in India. Caste system in its most developed form is found in India, but the word is applied to similar hierarchically ranked groups in other societies as well.

The metaphoric description of origin of the caste system runs like: According to the *Puruṣa Sūkta* of the *Ṛgveda*, "His (*puruṣa*-god) mouth became a priest (*Brāhmaṇa*), his arm was made a nobleman (*Rājanya*), his thigh was transformed into a farmer (*Vaiśya*), and from his feet sprang the servile man (*Śūdra*). The following verse from *Manusmṛti* also co-relates the above meaning that for the welfare of the society, the four *Varṇa*-s were originated.

लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निवर्तयत् ॥

Further

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ॥

Manu highlights, that to the Brāhmaṇas were assigned divinity and the six duties of studying, teaching, sacrificing, assisting others to sacrifice and giving alms and receiving gifts to the end that the Vedas might be protected.

Likewise,

प्रजानां रक्षणं दानमिज्याऽध्ययनमेव च ।
विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥

shows that the Kṣatriyas were assigned strength and the duties of studying, sacrificing, giving alms, using weapons and protecting treasure and life to the end that good government should be assured.

In

पशूनां रक्षणं दानमिज्याऽध्ययनमेव च ।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥

Manu writes that the *Vaiśya*-s were allotted the power of work and the duties of studying, sacrificing, giving alms, cultivating, trading and tending cattle to the end that labour should be productive.

And finally,

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥

Verse in the *Manusmṛti*, speaks, that the *Śūdra* was given the duty of serving the three higher *Varṇa*-s.

In the hierarchical structure, the upper three *Varṇa*-s together constitute the "twice born" castes. They consider themselves to belong to the Āryan race by virtue of an initiation rite performed in youth. In theory, the four *Varṇa*-s have sanction of the Hindu religious scriptures, but in practice these function as four castes with their sub-castes. The principle of purity and pollution forms the basis of the Indian caste system which is expressed in the most extreme form of untouchability. This extreme form of discrimination finds its ideological justification in the '*Karma*' and '*Dharma*' theory of Hinduism. This promises gratification in the next life and, thus, enforces the under- privileged to have a subdued behaviour, which is in conformity with the system and which denies any signs of dissatisfaction from and revolt against the system.

Caste has been defind in numerous ways which also characterises its qualities. For instance, caste may be seen as "a collection of families or groups of families bearing a common name, claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary calling, and regarded by these who are competent to give an opinion as forming a single homogeneous community".

There are numerous castes and sub-castes in the Indian society. Some 3,000 castes have been identified in India. These are originally derived from tribal elements, craftsmen, religious sects, etc., which are integrated in to an organic community in which new groups could be filled and also broken away forming into yet other new groups. Basically, there are six main features of the caste-system. 1. Segmental division of society 2. Hierarchical arrangements of the castes 3. Restrictions on feeding and social intercourse 4. Civil and Religious disablilities and privileges of the different sections. 5. Lack of unrestricted choice of occupation. 6. Restrictions on Marriage. This principle is such a dominant feature of the caste system as endogamy is regarded as "the essence of the caste system."

In other words, the word used commonly is *Jāti*, as already mentioned above. This term is a endogamous group. It is derived from the Sanskrit root meaning "to be born". This word carries the meaning of one's social birth right as well as one's inherited group. It has a name and a combination of attributes, and each member shares his *jāti*'s status in the social hierarchy of the endogamous group, the *jāti*, includes members spread across a number of villages. His *jāti* provides him with his circle of kin; which is usually a source of social support, and contributes much to his identity, specially in a village. Many still follow their *jāti*'s traditional work. These local *jāti* and *jāti* clusters are fitted in the *Varṇa* category. There were, and are considerable discrepancies between the scriptural plan and the real social order. Many of the *jāti*'s of so-called untouchables were omitted and, moreover, all four categories were not everywhere represented. In other words, the *Varṇa*-s of the early texts were more like open classes. The scriptural scheme is highly over-simplified and quite misleading. Likewise, there is a single all-India hierarchy without any variations between one region and another. The same *jāti* will be ranked higher in one village than in another not far away. The *Varṇa* divisions are the functioning groups of the social order. Whereas, the principal groups of social interaction are the *jāti*-groups. There is a vagueness regarding the ranking of *jāti*-s, whereas, the hierarchal order stands as clear and accepted. The *Varṇa* plan has been interpreted to mean that the groups and order of Indian society are fixed. Historically evidence shows a good deal of social change.

Mobility within the caste structure is of a very restricted nature. It is difficult to change one's caste status. Once a man is born in a caste, he remains in it for his life-time as mentioned above and makes his children suffer the same fate. However, the new opportunities laid down by the Britishers namely educational, economic and political were, in theory,caste-free and no one was forbidden from it. Therefore, a few castes not considered high Sanskritized their style of life and started claiming a high caste status. This was, however, difficult for the untouchable castes. This social mobility together with western education was articulated through caste groups. As a result caste associations came into existence with specific aims. Traditionally, any caste achieving political power laid claim to *Kṣhatriya*-s. Also the king had the power to demote or promote certain castes depending on their performance. Many families freely moved to new free land for cultivation which also changed their caste status. This desire was also observed among the backward castes, as seen in the census operations undertaken during the year 1867-1871. Two Tamil peasant castes, the *Vallal*s and *Padaiyachi*s wanted to be recorded in a higher *varṇa*, and not in the *Śūdra Varṇa*, in which they were included earlier. This tendency increased as the years went by, and more and more people became aware of the existence of a new and government sponsored channel of caste mobility.

The '*Śuddhi* movement' founded by Ārya Samāja tried to prevent low castes from being converted to other religions. Still, several converted to Islam, Buddhism and Christianity as a channel of mobility. Value preferences characterised as freedom, equalitarianism and secularism became the dominant features of the British period. This acclerated the tempo of social change. Laws were enacted, whose object was to ensure equality to all people. Thus , every effort was being made, to reduce the injustice in the society. The caste-system was no longer a clearly demarcated system of hierarchically ordered caste group and there had been a gradual loosening of the congruence between caste, class and power.

In the political sphere, the numerical strength, irrespective of any caste has become the basis of power, especially during elections. One of the most important features of the caste system in the present time is the association of caste and politics. The alleged 'Casteism, in politics' is no more or no less than politisation of caste. Apart from the introduction of politicised values, changes take place in society through the impact of education, technology, changing symbols, and urbanisation. The most important change has been the loosening of the rigidity of the caste system as a whole.

In the face of growing competition, caste prevents mobility of the people, which is essential for economic development as most of the important positions in various spheres of life are monopolised by a few castes, resulting into factionalism and division of Indian people into groups, leading to favouritism, corruption and monopolization. Inspite of these dysfunctional aspects of caste, the system continues to survive showing that it is not that bad, as it is thought to be. Caste promotes cleanliness and a sense of unity among all classes of Hindu community. It has integrated Indian Society into one vast and variegated community, providing the country with a sure basis of security and continuity whereby a stable and orderly organisation of society could be possible. It also provides for various functions necessary to social life, under the sanction of a religious dogma, the belief in *Karma* which renders the superficially *inequitable* distribution of functions acceptable as being part of the divine order of the Universe. The caste-system can also be seen as an instrument by handling on cultural pattern from one generation to another. Last but not the least, caste-system, as a whole, is so mutable that no account of it remains accurate for long: its evolution is still proceeding, new castes and subcastes come into existence, old customs fall into abeyance.

Summing up the article, the origin of caste and its various definitions and also its distinction from the concept of *jāti* has been highlighted. Though one's position in the caste-structure is almost fixed, historical evidence shows a good deal of social change and also its manifestations in other spheres.

Scientific Arena in Kauṭilya's *Arthaśāstra*

Ramnika Jalali

Sanskrit Literature has contributed a lot towards world civilization, may be in arena of culture, religion, politics, economics or science. Kauṭilyas *Arthaśāstra* deals with various scientific aspects.

Agriculturae:

Lands prepared for cultivation shall be given to taxpayers only for life, unprepared lands shall not be taken away from those who are preparing them for cultivation.[1] Lands may be confiscated from those who do not cultivate them and given to others; or they may be cultivated by village labouers and traders those owners who do not properly cultivate them might pay less to the goverment, cultivators may be supplied with cattle etc. and these they may return at their convenience.[2]

The king shall bestow on cultivators only such favour and remission as will swell the treasury, and shall avoid such as deplete it.[3]

The king shall make provision for pasture grounds on uncultivable tracts. Brahmaas shall be provided with forests for Soma plantaion, for religious learning and for the performance of penance.[4]

The King should give the land for cultivation to the persons who are without land to fulfill their requirements of living. These men, if not cultivating properly, are liable to return the land, also who do not pay taxes are also not elegible to keep the land as it is

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1. *Arthaśāstrā*, Book II, Ch.I.47
2. *Ibid*
3. *Ibid*
4. II.II. 49

not their inherited property. However, the king could give them with essentials which they have to return but in instalments.

The collection is essential for the swelling of treasury (कोष) which the government has to utilize for several purposes such as army (बल) and general development of *'Janapada'*.

Different types of land is provided to *'Janpadanivāsī'* according to their caste and type of cultivation they do and require.

Agricultural Superintendents were appointed to supervise the work going on for the cultivation. It was their duty to see whether seeds were sown according to the season, the irrigation system was proper and the suitability of land for different types of cultivation was ensured.

The Suprintendent of Agriculture shall in time collect the seeds of all kinds of grains, flowers, fruits, vegetables, roots, plants and cotton,[1] He shall employ slaves, labourers and prisoners to sow the seeds on lands. The work should not suffer on account of want of ploughs, other instruments and bullocks. There should not be any delay in giving them assistance of blacksmiths, carpenters, boreres, ropemakers, etc.[2]

The Suprintendent shall grow wet crops, winter crops or summer crops according to the supply of workmen and water.[3] He should sow the seeds which require either more or less water or according to the change of season.[4]

Jyeṣṭha is the best to grow rice-crops. Vegetables are of intermediate nature. Lands which are frequently overflown by waters are good for long pepper, grapes and sugarcane. Medicinal herbs mostly grow in marshy lands.[5]

'Salutation ot God Prajāpati Kāśyapa. May the goddess furrow flourish in seeds and the wealth'.

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1. II, XXIV.115
2. *Ibid*
3. *Ibid*, 117
4. *Ibid*, 116
5. *Ibid*, 117

प्रजापतये काश्यपाय देवाय नमः सदा ।
सीता मे ऋध्यताम् देवि बीजेषु च धनेषु च ॥[१]

Irrigational:

The king shall construct reservoir, filled with water either perennial or drawn from some other sources to provide water through small lanes to the crop fields.[2]

Minning Operations:-

The Suprintendent (आकराध्यक्ष) of mines be experts in minerology and equipped with minning labourers as well necessary instruments and should have the knowledge of mines to be explored by weight, depth, colours, piercing, smell and taste.[3]

Through this knowledge the Suprintendents are able to explore different mines such as those of gold, silver, copper, lead, salt, coal, diamond etc.[4]

The heavier the ores, the greater will be the quanity of metal in them. The impurities of ores can be got off when these are treated chemically. For different types of ores there are different chemical processers.[5]

Mines are the source of treasury, from treasury comes the power of government, thus the taxes be collected by the Sueprintendents from the mining business and proper system be set of for the sale and purchase of these costly metals.[6]

How to procure, sufficient water resources from natural and other sources for farming , is the important factor.

Identification of various mines, extraction of pure form out of oars and the instruments used in this operation are the aspects of research.

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1. *Ibid,* 118
2. II.1,47
3. II,12.81
4. *Ibid*
5. *Ibid,* 82
6. *Ibid,* 85

Military Science

The time of recruiting troops, such as hereditary troops, hired, corporation of soldiers and other kinds of force are wanting in strength, is the proper time to recruit forces.[1]

When the king thinks that the immense corporation of soldiers that he possesses can be trusted to defend his country, then he should march against his enemy.[2]

Kauṭilya says that the enemy may win-over to himself the army of *Brāhmaṇa*-s by means of prostration. Hence, the army of *Kṣatriya*-s trained in the art of wielding weapons is better; or the army of *Vaiśya*-s or *Śūdra*-s having great numerical strength is better.[3]

The army should possess elephants, machines, *Śakaṭagarbha*, *Kunta* (a wooden rod), *Prāsa* (a weapon, with two handles) *Karvaṭaka*, bamboo sticks and iron sticks, men clad in armour, chariots, defensive weapons and infantry.[4]

March of the camp and protection of the Army in times of distress and attack are also discussed by Kauṭilya in the *Arthaśāstra*.

During the war while fighting is going on the battle field, the astrologers and other followers of the king should infuse spirit into the army. Physicians with surgical instruments, machines, remedial oils and women with prepared food and beverages,[5] should provide support services.

Forms of treacherous fights, the distinctive army of troops, the array of army.[6]

The book X is 'Relating to War'. This consists of technicalities of weapons. Their uses and types are discussed vividly. Types of war, forces and facilities provided to army provides very interesting reading with scientific approach of analysis.

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[1] IX,IIW
[2] Ibid
[3] Ibid-345
[4] Ibid
[5] X.III.368
[6] X.IV.V & VI.

Environment in our Scriptures

Dr. Shashi Kashyap

One of the emerging issues, that has drawn world-wide attention relates to degradation and conservation of Environment. The root cause of Environment degradation lies in the western philosophy of reckless exploitation of natural resources. In contrust to western approach of exploitation, the Indian approch is holistic in nature. The Vedic hymns deal with natural phenomena, animal and birds, flora and fauna, pollution and its prevention. In Hindu culture all lives, human and non human are of equal value and all have the same right to existence. According to *Atharvaveda*, the Earth is not for the races of men alone but for other creatures also.

'Thine, O Earth, are the Five races of men, to whom mortals, *Sūrya* (sun), as he rises pervades with his rays, thy light is immortal.[१]

The attitude towards nature reflected in our siriptures shows the inter-relationship between human beings and elements of nature. As it is said in the *Śukla Yajurveda*.

शिवो भव प्रजाभ्यः मानुषीभ्यस्त्वमङ्गिरः ।
मा द्यावापृथिवी अभिशोची माऽन्तरिक्ष मा वनस्पतीन् ।[२]
उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।
पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम् ।।[३]

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१. *Atharvaveda*, 12.1.15

२. *Vājasneyī Saṁhitā*, 11.45

३. *Atharvaveda*, 12.1.28

Nature or Environment was considered as an inseparable part of the human existence. The Vedic seers (*Ṛṣī*-s) sang in praise of the forces of nature: Sky, Eerth, Rives, Mountains, *Āditya*-s, *Sūrya*, *Vāyu* *Agni*, *Indra*, *Rudra*, *Aśvins*, *Varuṇa*, *Soma* etc. In *Ṛgveda* heaven (Sky) is treated as the father and the Earth as the mother of all created beings.

मधु नक्तमुतोषसो मधुमत् पार्थिवम् रजः । मधु द्यौरस्तु नः पिता ।[१]

'Sweet be our father heavern''

The importance of Earth is very much clear by the *Pṛthvīsūkta* in the Veda. Earth can be linked to mothers who bear children. For this reason Vedic seer proclaims—

माता भूमिः पुत्रोऽहं पृथिव्याः ।[२]

Earth is my mother and I am her son

The Vedic sage does not wish to injure har even unwittingly while sitting at ease, standing, moving about[3] or while asleep[४]. He does not wish to injure her heart.

यत्ते भूमे विश्वनामि क्षिप्रं तदपि रोहतु ।
मा ते मर्म विमृग्वरि मा ते हृदयमर्पिषम् ।। [५]

Earth bears plants endowed with many varied powers

नाना वीर्या ओषधीर्या बिभर्ति ।[६]

She is mother of all plants and herbs,

विश्वस्वं मातरमोषधीनाम् ।[७]

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1. *Ṛgveda*, 1.90.7
2. *Atharva*, 12.1.12
3. *Ibid.*, 12.1.28
4. *Ibid.*, 12.1.34
5. *Ibid.*, 12.1.35
6. *Ibid.*, 12.1.2
7. *Ibid.*, 12.1.17

The Vedic concept of *Ṛta* also meant a world order or Universal Law which man was subject to. *Ṛta* includes the entire Universe. If a person is virtuous and follows—the path of morality it is believed the elements earth, water, air, tree—will bring him all happiness in life for one who lives by eternal law, the winds are full of sweetness, the rivers pour sweets, so, may plants be full of sweetness for us :

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।
माध्वीर्न सन्त्वोषधीः ।[१] **and**
मधुमान्नो वनस्पतिः[२]

Thus we can get sweetness from the plants only if we follow the law of nature. Those who do not follow the righteous path can not attain bliss in their life.

Sages pray to the *Pṛthvī* which bears trees, plants and medicinal herbs, and protects them.

यस्यां वृक्षा वानस्पत्या ध्रुवास्तिष्ठन्ति विश्वहा ।
पृथिवीं विश्वधायसंधृतामच्छावदामामि ॥[३]

As early as the *Ṛgveda* Period trees symbolized the various attributes of blood to Ṛgvedic sees. *Ṛgveda* denotes one entire hymn to their praise, chiefly with reference to their healing properties[४] The most celebrated plant, *Soma*, is repeatedly mentioned in the *Ṛgveda* and later *Saṁhitās* as lord of Forest (The whole of ninth *Maṇḍala*)

Tree-worship is possibly earliest and the most prevalent form of religion. The sense of worship combines utility and spirituality. Many plants and trees are valued as medicinal, others as spiritual, for example as an abode of God.

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१. *Yajur.*, 13.27
२. *Ibid.*, 13.29
३. *Atharva*, 12.1.27
४. *Ṛgveda*, 10.97

Tree-worship was prevalent during the Indus Valley Civilization and carving of trees on walls suoports the statement. Coins of that age illusttate trees and plants. People of Indus Valley respected Pīpal tree and considered its leaf as the bestower of bliss and wealth:

The Purāṇas state that trees provide food, shade, fuel and wood. So they should be produced, protected and donated to the Society. Planting of trees was a pious कर्म He, who, plants even one tree, goes straight to the heaven and obtains the highest perfection[1] Plantation was considered essential in family life. In *Cāṇakya Nīti* it is said that planting even a single tree with fruits and flowers makes the environment full of fragrance as a family becomes delighted with a worthy son[2]. The *Mahābhārata* also strengthens the view.

एको वृक्षो हि यो ग्रामे भवेत् पर्णफलान्वितः ।
चैत्यो भवति निर्ज्ञातिरर्चनीयः सुपूजितः ।।[3]

Even if there is only one tree full of flowers and fruits in a village, that place becomes worthy of worship and respect.

Trees were believed to feel happiness and sorro. The *Mahābhārata* says.

पादैः सलिलपानाच्च व्याधीनां चापि दर्शनात् ।
व्याधिप्रतिक्रियत्वाच्च विद्यते रसनं द्रुमे ।।

सुखदुःखयोश्च ग्रहणाच्छिन्नस्य च विरोहणात् ।
जीवं पश्यामि वृक्षाणामचैतन्यं न विद्यते ।।[4]

Tress are alive and they have life like others, because on cutting they feel sorrow. Similarly, they have the feeling of happiness. During the period of *Rāmāyana* trees were considered sacred

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1. *Matsya P.*, 59.159
2. *Cāṇakya Nīti*, 3.14
3. *Mbh.*, *Ādi*, 138.25
4. *Ibid.*, *Ādi.*, 18.15-17

and bestowers of fortune. Sītā offers a prayer with folded hands to a *Nyagrodha* tree to allow her husband to complete his vow."

न्यग्रोध समुपागम्य वैदेही चाभ्यवन्दत ।
नमस्तेऽस्तु महावृक्ष पारयेन्मे पतिर्व्रतम् ।।
कौशल्यां चैव पश्येम सुमित्रां च यशस्विनीम् ।
इति सीताञ्जलिं कृत्वा पर्यगच्छन्मनस्विनी ।[१]

Much importance has been attached to the worship of the *Aśvattha* tree in the Vedas and other scriptures. In *Bhagvadgītā* it is said to be incarnation of the Lord Kṛṣṇa Himself. Kṛṣṇa says that "among all the trees He is the *Aśvattha*[२]

अश्वत्थः सर्ववृक्षाणाम् ।

Suśruta mentions also about the medicinal quality of *Pīpala* Plant

पत्राणि क्षीरवृक्षाणामौदकानि तथैव च ।
दूषिते रक्तपित्ताभ्यां व्रणे दद्याद्विचक्षणः ।।

In the *Bhaviṣya Purāṇa* Kṛṣṇa equates a tree with a son and tells people to plant trees. The trees serve the purpose of sons for those who could not beget a son. One should plant an *Aśvattha* tree

अपुत्रस्य हि पुत्रत्वं पादपा इह कुर्वते ।
यत्नेनापि च विप्रेन्द्र अश्वत्थारोपणं कुरु ।।[३]

Thus we see, that for an Indian mind nothing was inert. In any case how can a tree, that blossoms up to give shelter to men, animals, birds and insects, which freshens the atmosphere with mild aroma of its flowers and which gives food to all, be inert and lifeless. As it is said in *Mahābhārata*, "life of the sun is brought on earth in the form of tree."

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1. *Rāmāyana, Ayodhyā*, 53.24-26
2. *Bhagavadgītā*, 10.26
3. *Bhaviṣya Purāṇa*, 1.10.37-38

Not only in the Vedic Literature, but also in the Classical Sanskrit Literature, we see the same attitude towards trees and plants. Kālidāsa is a Nature-poet of great eminence. He has a characteristic flair for giving realistic detaits of plant-life and his writings bristle with beautiful allusions to various plants in their relation to human life and sentiments. We realised the mysterious link of sympathy and attraction which exists between plant-life and human life.

स्त्रीणां स्पर्शात्प्रियङ्गुर्विकसति बकुलः सीधुगण्डूषसेकात्,
पादाघातादशोकस्तिलककुरबकौ वीक्षणालिङ्गनाभ्याम् ।

मन्दारो नर्मवाक्यात्पटुमृदुहसनाच्चम्पको वक्त्रवातात्
चूतो गीतान्नमेरुर्विकसति च पुरो नर्तनात्कर्णिकारः ॥

The *Priyaṅgu* creeper blossoms when touched by a woman, the *Bakula* tree flowers when sprinkled with a mouthful of wine by a woman, the *Aśoka* when struck by a damsel's foot, the *Tilaka* by a mere glance, the *Kurabaka* when embraced, the *Mandāra* by the cracking of a joke, the *Campaka* by a meaningful and soft smile, the *Cūta* by the breeze blown from the mouth, the *Nameru* by a song and the *Kārṇikāra* by a woman dancing in front of it.

Kālidāsas treatment of nature is different from others, Nature in all his works is personified when his king Duśyanta becomes lonely and sad, the *Āmra* (आम्र) and *Kurabaka* (कुरबक) trees in his garden even postpone their blooming period inspite of the arrival of the spring. The chamberlain comments on this abnormal behaviour of nature in the following words—

शङ्के संहरति स्मरोऽपि चकितस्तूणार्धकृष्टं शरम् ।[१]

Kālidāsa delighted in singing songs of *Vasanta* (वसन्त), the season of hope and happiness, whenever he found on apportunity. Nature for Kālidāsa comes alive with a lot of movement and music in it. शकुन्तला displays the most affectionate relalionship with nature.

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1. *Abhijñānaśākuntalam*, Act VI

In Indian society there is interdependence between human beings and nature. Therefore, very serious efforts were made through literature to protect it from the destruction. The Ancient Indian law- givers tried to protect the trees and animals from destruction in various ways as reflected in the Vedas, the Purāṇas, the *Mahābhārata* and the *Dharmaśāstra*-s.

In the Purāṇas felling of tree is also discouraged and condemned. It is linked with calamities, disordess and sin, so that people would fear to destroy a tree. As it is stated in the *Bhaviṣya Purāṇa*.

> मूलच्छेदेन विप्रेन्द्राः कुलपातो भवेदनु ।
> वृक्षच्छेदी भवेत्मूक आधित्याधिशतं भजेत् ।।[१]

Felling of tree results in the destruction of family of the person who is responsible for felling it. He also becomes dumb and suffers from diseases. The *Mahābhārata* prescribes an atonement for cutting trees. One who cuts trees should not eat or drink for three days.

> तिर्यग्योनिवधं कृत्वा द्रुमांश्छित्वेतरान्बहून् ।
> त्रिरात्रं वायुभक्षः स्यात्कर्म च प्रथयन्नरः ।।[२]

The tradition of conserving the forest-wealth is also to strengthen by social customs and traditions. There were *Vrata*-s and festivals related to trees. One of such days is *Araṇyadvādaśi* (अरण्यद्वादशी). On this day people make celebrations in the forest and offer feasts to Brahmins. The *Vrata* is mentioned in the *Rājamārtaṇḍa* of Bhoja[३]. *Vanamahotsava* was a great celebration when people planted and consecrated trees with religious rites.

One of the mojor reasons to protect forest was that the people recognized them as a source of medicinal plants. Therefore,

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1. *Bhaviṣya P., Madhyama Parva*, 16.60
2. *Mahābhārata, Śāntiparvan*, 35.34
3. Verse No. 1396

both forest and medicinal plants were brought in to religious cotegory so that they could be saved from the human onslaught. As it is said in the *Ṛgveda* may we do not destroy the medicinal herbs on earth on which the learned perform the *yajña.*[१]

In *Padma Purāṇa* the cutting of trees is an offence punishable in hell[२]. The *Arthaśāstra* of Kauṭilya describes details regarding felling of trees, state duty to maintain forests, various punishments for destroying trees and plants.

> पुरोपवनवनस्पतीनां पुष्पफलच्छायावतां पुरोहच्छेदने षट् पणः ।
> क्षुद्रशाखाच्छेदने द्वादशपणाः पीनशाखाच्छेदने चतुर्विंशतिपणः ।
>
> स्कन्धवधे पूर्वः साहसदण्डः, समुच्छित्तौ मध्यमः, पुष्पफलच्छा ।
> यावद्गुल्मलतास्वर्धदण्डः, पुण्यस्थानतपोवनश्मशानद्रुमेषु च ।

For cutting off the tender sprouts of fruit trees, flowering trees or shady trees in parks nearacity, a fine of six *Paṇa*-s shall be imposed, for cutting of the minor branches of the same trees twelve *Paṇa*-s and for the cutting off the big branches twenty four Paṇas shall be levied. Cutting of the trunks of the same shall be punished with the first amercement (साहसदण्डः),and felling shall be punished with the middlemost amercement,

Manu, too, in his code prescribes several punishments for cutting trees and has declared it an unreligious activity.

Charaka Saṁhitā considers destruction of forests as most dangerous for human and national welfere.

Hindus have a deep faith in the doctrine of Non-violence. Almost all our scriptures place strong emphasis on the notion that God's pleasuse can be increased by not killing his creatures and not harming his creation. *Viṣnupurāṇa* emphatically discourages inflicting injury to trees.

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1. *Ṛgveda*, 1.25
2. *Pandma P.*, 56.40-41

It says that Śri Keśava is pleased with a person who never kills or hurts ony creature or trees, any animate being.[१]

Killing animals for food was prevented in the *Ṛgveda*. Any person committing such an act was called *Yātudhāna*[२]

य: पौरुपेषेण कविषा समङ्क्ते यो अश्व्येन पशुना चातुधानः ।
यो अध्नयाया भरति क्षीरमग्ने तेषाँ शीर्षाणि हरसापि वृश्च ।[३]

Animals are also prevented foom being killed in *Yajurveda* :

No person should kill animals helpful to all and by serving them ane should obtain happiness.

Our ancient law-givers (*Dharmaśāstrakāra*-s) provide various fine- for killing or maiming animals. For example, Kautilya prescribes that when propeety (animal) of small value is destroyed by a man he should be punished with fine equal to the value of the article and should be made to sestore the article or its value to the owner; but in the case of the article of substantial value the fine is double of the value.

श्रुद्रपशूनां काष्ठादिभिर्दु:खोत्पादने पणो द्विपणो वा दण्डः । शोणितोत्पादने द्विगुणः । महापशूनामेतेष्वेव स्थानेषु द्विगुणो दण्डः, समुत्थानव्ययश्च ।

Manu Yājyavalkya prescribe fines for causing death or injury to animals of small value. Such as goats and big animals like elephants, horses and cows.

The view of *Dharmaśāstrakāra*-s can be compared to *Indian Penal Code*, Section 428, where it is clearly mentioned that "whoever commits mischief by killing, poisioning, maiming (permanent injury) or rendering useless, any animal or animals of the value of ten rupees

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1. न ताडयति नो हन्ति प्राणिनोऽन्यांश्च देहिनः ।
यो मनुष्यो मनुष्येन्द्र तोष्यते तेन केशवः ॥ *Viṣṇupurāṇa*, 3.8.15
2. *Ṛgveda*, 10.87.16
3. *Arthaśāstrā*, 3.19

or upwards shall be punished with imprisonment of either description for a term which may extend to two years, or with five, or with both".[1]

To conclude, I would like to say, it is the great treasuse of knowledge which is preserved in Sanskrit texts. It is not in any way less important in modern times. This area provides ample scope for doing research and would provide an insight to the outside world in yet another field of ancient Indian wisdom.

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1. *Manu S.*, VIII. 296-98; *Yājñvalkya S.*, 11.225.226

The Contribution of Sanskrit to World Civilisation

Avanindra Kumar

Talking about speech and, therefore, of language the *Ṛgeveda* says:

*//*Vāk*//ahaṁ rāṣṭrī saṁgamanī vasūnām//*

that is Speech: 'I am of the state. I make all that is good come together'. In modern times, Wittgenstein, one of the leading and the most influential philosophers of the twentieth century, elabroating the nature of language says, "to imagine a language is to imagine a form of life" and that "*speaking* of language is part of an activity, or of a form of life." *Philosophical Investigations*[1]. By this is meant that language mirrors or reflects the totality of our life. In fact, the two are very intimately connected with each other. They are alike the warp and weft that constitute the cloth. In the absence of either, the piece of cloth ceases to exist. The stronger the warp and weft, the stronger and more valuable is the cloth. Likewise, the more developed a form of life is, the richer the language is. And conversely, a rich and vibrant language reflects a pulsating society to which it belongs. Language embodies a peculiarly concentrated expression of the spirit, the aesthetic and the creative mind of a people. It records their spiritual, religious, logical, scientific, mathematical, social, political, ethical, aesthetic and other values as well as their actual life-style, that is, their ways of enjoying all that is brilliant, sensuous, and agreeable. In short, it reflects the mind and the lived life of the people whose language or speech it is. So, one can say that language and our life are two sides of the same coin. It is impossible to separate the two. From an analysis of the concepts available in a language we can easily discern, the quality of life and the level of physical and intellectual attainment of the society in which that language is spoken.

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[1] 19 and 23.

This importance of language was probably the reason why the sages of the *Taittirīyabrāhmaṇa* praising speech say:

//yāṃṛṣayao mantrokṛto manīṣiṇaḥ
anv aicchan devās tapasā śrameṇa/
tāṁ devīṁ vācaṁ haviṣā yajāmahe
sā no dadhātu sukṛtasya loke//[1]

That is, Whom the sages, the Makers of Hymns, the Wise ones, and the Gods also, sought with Fervour and with Effort: Her, the Divine Speech, with this offering we pray; May she vouchsafe unto the World.

The banal statement that with the exception of Chinese, Sanskrit is the oldest living language with long and unbroken continuity, of the world has the singular advantage of inferring that the Indian culture and civilization is the oldest in the world. It is the repository of the most ancient knowledge—both material and spiritual. The western scholars like Sir William Jones, as far back as in 1786, recognised the importance of Sanskrit and the role it can play in the world of learning, not only for India but for the whole world and accepted that it is "more perfect than Greek, more copious than Latin, and more exquisitely refined than either". There are many others who have since admitted the supremacy of Sanskrit language because the richness of both its content and form. Sri Aurobindo has put it most succinctly when he says: "The classical Sanskrit is perhaps the most remarkably finished and capable instrument of taught yet fashioned, at any rate by either the Aryan or the Semitic mind, lucid with the utmost possible clarity, precise to the farthest limit of precision, always compact and its best sparing in its formation of phrase, but yet with all this never poor or bare: there is no sacrifice of depth to lucidity, but rather a pregnant opulence of meaning, a capacity of high richness and beauty, a natural grandeur of sound and diction inherited from the ancient days.[2]" Jawaharlal Nehru regarded Sanskrit as India's 'greatest treasure', and 'finest heritage'. Recogising the importance of Sanskrit for understanding the Indian mindset he said, "so long as (Sanskrit language and literature) endures and influences our people, so long the basic genius of India will continue." In saying this Aurobindo and Nehru were just repeating what Daṇḍin in *Kāvyādarśa*, said:

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[1] *Tai. Brāh.*, II.8.8

[2] *The Foundations of Indian Culture*, p.297.

> *Saṁskṛtam nāma daivī vāg anvākhyātā maharṣibhiḥ//*

that is, Sanskrit is the Divine Speech set forth by the great sages.

It is the literature of this 'divine speech' that tells us that the essential nature of man is *Nityaśuddha-buddhamukta-svabhāva paramātman*, that is, eternally pure, awakened and free self. It rejects the western, particularly Judeo-Christian literature's notion of the life of man as the outcome of original fall, which in turn is the result of the original sin. On this view every man is considered to be a born sinner as he is the product of the original sin. Consequently, every man has to be ashamed of his very being, his very existence. He is a sinner *ab initio*. The most damaging consequence of this view is that a person's outlook towards his own life is full of self- condemnation and self-pity. He considers others also as the products of the original sin, and, therfore, sinners. His attitude towards the whole, including himself, is ominous, negative, gloomy and cynical. The Sanskrit literature on the other hand regards man to be *amṛtasaya putrāḥ*, children of immortal bliss. In *Mahābhārata*, too, Vyāsa maintains that *na mānuṣāt śreṣṭhataraṃ nu kiñcit*, there is nothing superior to man in the universe[1]. The *Aitareya Āraṇyaka*[2] declares that man is the abode of *Brahman: ayaṃ puruṣo brahmalokaḥ*. Upaniṣads argue *ahaṃ Bramāsmi* (I am Brahman), and *prajñānaṃ brahma* (pure consciousness), *ayaṃ ātmā brahma* (This self is brahman). *Chāndogya Upaniṣad* declares *tattvaṃ asi*, That thou art. In Indian tradition, therefore, man is supreme being. He is verily *Brahman*. In his true nature he is pure being, pure consciousness, and eternal bliss — *sat, cit* and *ānanda*. He is *Ātman* and therefore, is unborn and eternal. His true self is non-composite and indestructible. The *Muṇḍaka Upaniṣad*[3]. proclaims that *idaṁ sarvāṇi yad ayaṁ ātmā*, this *Ātman* is all this manifested universe. Since man is *Ātman* or *Brahman*, he is not conceived as a limited, truncated, finite being.

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1. *Moh.*, XII. 288.20
2. *Aitareya Āraṇyaka*, II.13
3. *Muṇḍaka Upa.*, II.1.10

The reason why man seems to be limited is because he mistakenly identifies himself with his body and the senses. As Śaṅkara says: "The dull witted man thinks he is only the body; the book learned man identifies himself with the mixture of the body and soul. But the sage, possessed of realization through discrimination, looks upon the eternal *Ātman* as the self and thinks, 'I am Brahman' (the self of all[1])."

Since *Brahman* is perfect and pure, Sanskrit literature takes perfection and purity as the true characteristics of the nature of man. This, in my opinion, is the greatest contribution of Sanskrit literature to mankind. I consider it to be chief achievement of the Indian mind because from this maxim follow the maxims of Equality, Fraternity and Justice. If all men are verily *Ātman* and *Brahman* then there is no other, neither things nor persons. Rather, we all are seen as partakers in one reality. As participants in that infinite reality we also become infinite. There is neither mine, nor yours. As a result our total outlook changes and we develop a different notion of *Weltanchuang*. We start seeing everyone and all things—animate and inanimate—as extension of ourselves. The *Bhagvadgītā* puts this very succinctly when it says: *ātmavat sarvabhūteṣu yaḥ paśyati sa paśyati*, a person who considers all living creatures equal to his own self is the seer. Such a person, as the *Kaṭha Upaniṣad* says in verse 5 of *Vallī* I, does not hate any one. It says:

ya imaṃ madhvadaṃ veda ātmānam jīvamantikāt;/
Īśānaṃ bhūtabhavyasya na tato vijugupsate//[2]
Etad vai tat.//

He who knows that *Ātman*, the enjoyer of honey (fruit of action) the sustainer of life, ever near, and the Lord of the past and the future, accordingly hates no one. That is verily that.

The *Manusmṛti* also admits that for one who "fully recognises that all things real and unreal" are really situated in the Self cannot give in to unrighteousness and "becomes equal minded to all.[3]" *Iṣa*

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[1] *Vivekacūḍāmaṇi*, Verse 160
[2] *Kaṭhapaniṣad*, *Valli* 1.5
[3] *Manu.*, XII. 118 and 125

Upaniṣad upholds that the mind of the one who recognises everyone as an extension of himself can only be equanimous. It says:

> *yasmin sarvāṇi bhūtāni atmaivābhūdvijānataḥ/*
> *Tatra ko mohaḥ kaḥ śoka ekatvaṃ anupaśyataḥ.*[1] //

This is, what delusion, what sorrow, can there be for that wise man who realises the unity of all experience by perceiving all beings as his own self?

Once a person has realized this *saṁdarśana*, oneness of all beings, he is impelled to behave with everyone in the same manner (*saṁvarttana*). The unity of all beings for him is enduring and the differences are only artificial and temporal.

Since in this conception of man everything belongs to us and we belong to everyone, there is no need to acquire and hoard things and goods, which are not necessary for us. So this notion naturally gives rise to *aparigraha*, non-possession. Man realises that the tendency of possession and aquisition is insatiable. Desires cannot be very fully satisfied. As the *Mahābhārata* says:

> *yat pṛthivyāṃ vrīhiyvaṃ hiraṇyaṃ paśavaḥ striyaḥ/*
> *sarvaṃ tannā samekasya tasmād vidvāñchamām caret//*

That is, even after getting all the food, wealth, animals and women of the world, a man cannot be satisfied, so the enlightened persons control their desires.[2] talking about the insatiable character of human desires says:

> *na jātu kāmaḥ kāmānām upabhogena śāmyati/*
> *haviṣā kṛṣṇavartmeva bhūya evābhivardhate*[3] //

That is, desires are never satiated by the enjoyment of desires; they only flame forth ever more like fire with butter. Recognising this nature of desires the *Īśa Upaniṣad* teaches us to learn to 'enjoy through renunciation', *tena tyaktena bhuñjīthāḥ*.[4] Once one has this detachment one acts without *rāga* (attachment) and *dveṣa* (avarice),

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1. *Īśopaniṣad*, Verse.7
2. *Mahābhāratā*, *Aunśāsana*, 93.40
3. *Bhāgavatam*, IX. XIX. 14
4. *Īśāvāsyopaniṣad*, Verse 1.

rati (affection) and *moha* (infatuation). This in turn saves men from uttering falsehood, commit thefts, debaucheries, murder and entertain wicked thoughts. The ideal of such a person is as has been laid down in the *Bhāgavata*, namely,

na tvahaṃ kāmaye rājyaṃ na svargaṃ na punarbhavaṃ/
kāmaye duḥkhataptānāṃ prāṇināṃ ārttināśanaṃ//

That is, I desire not the prosperiy, nor the supreme state (of bliss) with its eight perfections, nor the cessation of rebirth. May I take up the sorrow of all creatures who suffer and enter into them so that they may be made free of grief. Such a person as,

Śaṅkara says in the *Vivekacūḍāmaṇi*,

nirdhano'pi sadā tuṣṭo'pyasahāyo mahābalaḥ/
nityatṛpto'pyabhuñjāno'pyasamaḥ samadarśanaḥ[1]//

That is, ever satisfied though without riches; finitely strong, though without help or support; ever content, though not enjoying sense-pleasures; and without equal, though looking on all as his equal. This contribution of Sanskrit literature to the very conception of man and the resulting ideals and values far outweigh its well-known, well-documented and often repeated contribution to mathematics in the form of zero and the decimal system, the *Āyurvedic* system of medicine, techniques of *yoga*, etc.

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[1] *Vivekacūḍāmaṇi, 544*

Hermitage and Environment

Dr. P. Laila

India's cultural and intellectual heritage are to be sought in the ancient hermitage and its environment. Hectic activities had been taking place in the healthy environment of the hermitage. The ancestral torch of learning was lit up in the hermitage and the message of universal brotherhood and non-violence was originated in the holy, serene and bewitching atmosphere of the penance-grove. The sages were tempted to see into the life of things by their divine union with nature. Nature played a significant role in the moulding of the life and philosophy of the hermits. The envirnormental heritage of India had begun in the ancient caves, leafy huts and creeper bowers of the hermits. Hence, it is quite interesting to examine hermitage and its environmental heritage in the modern situation.

Hermitage was an ideal place where environment was preserved in high esteem primarily for enjoying the company of nature and for its usufructs. It was situated at an ideal place near a lake or a stream or a river having pure water in its naturalness[1]. The penance-grove was situated away from the madding crowd and was surrounded by thick woods rich in flowers, edible fruits and roots. Trees, bushes and creepers, animals and birds of regular and immediate use were brought up in the surroundings of the hermitage. Above all, milching cows were of great importance in the hermitage as they provided some essential objects for rites and rituals.[2]

The hermitage and its environment maintained ecological balance, provided the best habitat for animals, regulated the climate and purified the air. Cleanliness was an essential thing of the

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1. The hermitage of Kaṇva, (*Śākuntalam*) was situated near the river Mālinī and that of Mahāśvetā (*Kādambarī*) was near the lake Acchoda.
2. See *Munihomadhenu*, Kālidāsa, *Raghuvaṁśa* I.

hermitage. The leafy huts of the sages were protected from pollution by ashes cast around them and cow-dung smeared on the floor. Wild fruits and roots were food of the sages. Bark garments (*Valkala*) earthern pot, the skin of spotted deer, the *Palāsa* staff, water of the holy river, the *Kuśa* grass, *Muñja* grass, rosaries and flowers formed the objects of their penance.[1]

Plants like *Aśoka, Bakula, Palāśa* and plantain and trees like mango, coconut, areca entwained with betel vines kept the place in lush greenery and fresh foliage. Thick growing *Ela*-s and sandal and the musk made the place fragrant. Animals and birds , both wild and pets, took shelter in the precincts of the hermitage and lived in a friendly manner. Birds like green parrots, white doves, peacocks and animals like spotted deer, antelope and hare made the environment of the hermitage vibrant with animal life.[2]

The parrots and the *Mainā* recited the Vedic hymns because of their constant contact with the hermits. The ascetics and their guests received homage from the trees and creepers with their ever falling blossoms.[3] The hermitage depicted by Bhāsa and Kālidāsa stands as models for the hermitage of the sages. The deer are grazing around the place with a feeling of safety. Trees are tended with loving care and their boughs are heavy with flowers and fruits. There is a great wealth of tawny kine but no fields are tilled on any side. Smoke arises from many an altar.[4]

The environs of the penance-grove is evident without being narrated:-

Grains of wild rice were lying under the trees fallen from the mouth of the parrots. In some places the oily stones indicates that they are being used to break the nuts of the *Ingudī* tree, the deer having acquired confidence of the place are deviod of fear on hearing strange noise, wet bark garments are seen suspended on the boughs to drain.[5]

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1. *Vide*, The narration of Jābāli's hermitage, Bāṇabhaṭṭa, *Kādambarī*, Nag Publishers, New Delhi, 1985, p.83-89.
2. *Ibid*.
3. *Ibid*., *p.85*
4. Bhāsa, *Svapnavāsavadattā*, I.12
5. *Kālidāsa*: *Abhijñānaśākuntala*, I.14

Śrīharṣa notices the utility of the hermitage and its holy environment. This is a place where all required objects are made available without request. There, bed is the grassy field, seat is the clean rocks, shelter is the shade of trees, drink is the cold water of the streams, eatables are the roots and friends are the deer of the forests.[1]Also the place provides a homely ease and comfort to the visitor.

Śaktibhadra, the dramatist from Kerala also highlights the facilities of the hermitage. There the dress is the bark of trees, livelihood is the wild roots and fruits, bed is the *Darbha* grass, decoration is the braided hair.[2]These are some of the environmental facilities or physical features of a hermitage.

The environment partakes in the pleasures and sorrows of the hermits. Mahāśvetā's attempts to extend hospitality to Candrāpīḍa, is responded by the surrounding nature in an unbelievable manner. Her begging bowl was instantly filled with fruits that had fallen of their own accord.[3]

On another occasion, nature is seen actively extending a royal reception to king Dilipa on the visit to the precincts of Vaśiṣtha's hermitage with the evershedding blossoms of the trees and creepers.[4] The scene of separation of Śakuntalā from the creepers, timid fawns and peacocks, her companions at the penance forest of Kaṇva; is made memorable with a touch of pathos. It seemed that nature is shedding tears due to the grief of separation—

उद्गलितदर्भकबला मृग्यः परित्यक्तनर्तना मयूराः ।
अपसृतापाण्डुपत्रा मुञ्चन्त्यश्रूणीव लताः ॥[5]

The purging effect of the hermitage and the serene mood of the hermits are also narrated by poets. The hermits were peace-loving. They sought a peaceful life of the forest for avoiding the disturbances of the city.[6] Pārvatī is said to have attained the power of penance

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1. *Śrī Harṣa, Nāgānanda Nāṭaka*, The Kashi Sanskrit Series, 87,1968, IV.2
2. Śaktibhadra, *Āścaryacūdamani*, Chowkhamba, Vidyabhavan, Varanasi, 1966,I.9
3. Bāṇabhaṭṭa, *Kādambarī*
4. Kālidāsa, *Raghuvaṁśa.*
5. Kālidāsa, *Abhijiñānaśākuntala*, IV.12
6. Bhāsa,*Svapnavāsavadattam*, I.5

by observing a very diligent lifestyle of a hermit. A new change was affected in and around the hermitage. Animals which were born enemies gave up their hatred.[1] The young antelope made friendship with the lion-cubs and sucked the bounteous breasts of the lioness.[2]

Trees and creepers treated the guests by offering the needed things. The hermitage became a sacred place because of Pārvatī's holy religious practices. Also the entire mountain - range of the Himālayas became purified because of her paramour happened to meet Candrāpīḍa, the juvenile, handsome and valiant prince. In that isolated forest, because of her power of penance, Mahāśvetā freed him from all mundane emotions and purged his soul and made him a man of merits.[3] It appeared, as it were, the hermitage opened a highway to heaven.

The hermitage teaches one that man and nature are the two aspects of one and the same Ultimate principle. Give and take have equal importance in the balancing of man and nature. The environment nature is treated as the mother, Himālaya as the father, the young deer and the *Devadāru* as the sons and the Jasmine creeper as the sister. This expresses how much intimacy man had with nature. The view that 'Universe is a family', may have originated from the inseparable unity of man and nature which had been existing from time immemorial.

The poet imagines nature as a Divine Being. Plants and animals are the primary objects in the preservation of environment. It is very important to protect them as the national resource and as the fellow beings on earth. Gentle animals like rabbits and deer, ferocious once like snake and lion have the same right to live on earth as that of man.

The ecological balance and the habitat on earth are natural. The imbalance caused to them is detrimental to the mundane life. Uphlding this idea Sri Buddha, Vālmīki and Kālidāsa declared-अहिंसा परमो धर्मः, मा निषाद, आश्रममृगोऽयम्, न हन्तव्यो न हन्तव्यः ।

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1. Kālidāsa, *Kumārasambhava*, 5; *atra hi śāśvatikam apahāya virodham upaśāntamanāstiryañco'pi tapovanavasatisukham anubhavanti.*; Bāṇabhaṭṭa, *Kādambarī*, p.99
2. *Ibid*
3. Bāṇabhaṭṭa, *Kādambarī*, p.287

Our duty is the protection of the environment and not their destruction. our environmental heritage lies in the human kindness of king Śibi who saved the life of the pegion from the kite, king Dilīpa who protected the cow from the lion, king Jīmūtavāhana who safe-guarded the lives of reptiles. Our ancient rulers gave special attention to the conservation of the environment as their own duty. The words of Jīmutavāhana who saved the lives of the snakes contain the essence of our environmental heritage.

संरक्षता पन्नगमद्यपुण्यं मयार्जितं यत् स्वशरीरदानात् ।
भवे भवे तेन ममैव भूयात् परोपकाराय शरीरलाभः ॥

Like the environment of the hermitage of the hermit, the householder of Kerala protected a miniature forest and a water tank at the precincts of his house. There were specific location for plants around the house as stipulated by *Vāstuśāstra*. This miniature forest called Kavu consisted of selected plants, creepers and trees providing flowers, fruits and medicine and also shelter for birds and animals. It checked sand erosion, purified the air, kept the water source steady and regulated the climate. The destruction of the Kavu always affected the drinking water source. So a wise saying became popular in Kerala- spoil not the forest (kavu), the water source will dry up.

Conclusion

Hermitage was the best habitat for animals and plants. The hermitage and its environment maintained ecologial balance and regulated the climate preventing pollution. The physical and spiritual semblance of man and nature was witnessed in all their holy spirit here. The hermit studied much from nature and his revelations were the lessons he studied from nature. In return, the potency of his penance purified his inner soul and the surrounding nature. It was the king's duty to protect the environment, the flora, fauna, the water sources and so on to maintain balance in nature. Dictums like अहिंसा परमो धर्मः, मा निषाद ! आश्रममृगोऽयम्, न हन्तव्यो न हन्तव्यः reverberate the sum total of the environmental heritage of our hermitage. Spoil not the Kavu (environment) or it will dry up the water source' is a wise message of Kerala to the world.

Rights of the Unprivileged according to Hindu *Dharmaśāstra-s*

Ashutosh Dayal Mathur

The term unpriviledged in this paper refers to groups which were denied certain privileges by law and society earlier but then later *Dharmaśāstra-s* were moved by their plight and took corrective steps to ameliorate their lot. Manu says that if a king did not punish the guilty, the strong would devour the weak. Hence, the fundamental business of *Dharma* is to protect the weak. While purists may like to disagree, it is submitted that *Dharma* is a human institution and, therefore, like all human institutions, it is amenable to manipulation and mutilation at the hands of the vested interests. By the same argument it can be corrected and redrawn. In the long history of the evolution of Hindu law it has passed through different phases and has seen many ups and downs. Therefore, at times some sections of the society were conferred more privileges and some others were treated unequally.

However, a study of the larger tradition, particularly the post *Smṛti* period of commentaries and digests discloses *a* conscious effort to reduce the impact of those unequal rules and if possible , to make them entirely ineffective. Some of the basic presumptions behind this paper are:

1. that the *Dharmaśāstra* tradition is a growing and evolving tradition;

2. that it is open to reform from within;

3. that while it maintains the sanctity of the written texts, it has evolved several techniques to reinterpret the same texts to bring them in tune with contemporary concerns;

With these presumptions this article seeks to show:

1. that *Dharmaśāstra* recognizes the fact that some laws can cause suffering to some sections of the society through a more conventional way of saying this would be that dhārmic laws are relevant to the *deśa-kāla* context and hence what might have been applicable earlier may not be relevant today and hence it is necessary to have another look at the *śāstra*-s to discover the rules which serve contemporary purposes;

2.that some traces of rigidity notwithstanding, the law has responded sympathetically to the problem faced by such disadvantaged sections;

3.that it responds to practical life situation and seek to resolve conflicts thrown up by competing interest in the society;

4.that in this effort it sides with those who have suffered economic and social disadvantages;

5.that its principal concern is to ensure a minimum dignity to every person and it is loath to leaving anyone at the mercy of another;

6.that it seeks to confer justiciable rights upon such disadvantaged sections to lessen their sufferings;

7.whatever the supposition of other section , *Vyavhārakāṇḍa* views all rules as *dṛṣṭārthaka*, objectives of low change, so do arguments to create new rules to meet those objectives.

Economic empowerment is an important tool of *Dharmaśāstra* to support the unprivileged section. It is recognised that if a group does not possess the right to own wealth, it goes down the social ladder. Therefore, *Dharmaśāstra* strives to confer the right to own, use and dispose property upon groups which were earlier denied this right.

Active concern for human dignity is another very important concern of *Dharmaśāstra*. A group has to undergo untold suffering and humiliation if physical violence in varying degrees against it is condoned and worse, approved by the civil society. Therefore, most post-*Smṛti* texts have abrogated provisions recognizing the right of the master to beat his servant or of the husband to punish his wife.

This is sought to be shown by comparing some provisions in earlier *Smṛti*-s with their later interpretations by commentators and authors of digests. Sections on *strī-puṁdharma*, *dāyabhāga*, *pāruṣya*, *abhyupetyāśuṣrūṣā* and *vetanādānam* are anlysed to show that women, slaves (*dāsa*-s), workers (*karmakāra*-s), *śūdra*-s and handicapped persons who were denied certain rights under the earlier provisions are now treated with more care and concern and are given significant rights.

Women

Women are a much discriminated lot in some of the earlier *smṛti*-s which denied them the right to own any property and made mothers, wives, daughters and daughters-in-law totally dependent on men in the family. Some of them recognized the husband's right to punish the wife by turning her out of the house or even by physically assaulting her. The poor woman was then denied the right to seek redressal of her grievances in a court of law. It is important to note that medieval authors opened the doors of the courts for matrimonial cases. Under the earlier dispensation disputes between husband and wife were expected to be settled within the family rather than be taken to courts of law and Vijñāneśvara has cited an anonymous authority to the effect that disputes between teacher and student, father and son, husband and wife and master and servant cannot be raised before the king.

guroḥ śiṣye pituḥ putre dampatyoḥ svāmibhṛtyayoḥ /
virodhe tu mithasteṣām vyavahāro na siddhyati //

Vijñāneśvara drastically modifies this rule and says that this does not imply an absolute prohibition. He adds that legal proceedings between these pairs can, in fact, sometimes become necessary and desirable.

tadapi guruśiṣyādīnām ātyantikapratiṣedhaparaṁ na bhavati; teṣāmapi kathañcit vyavahārasya iṣṭatvāt

DESERTION

Dignity of the wife is restored when later texts put several limitations on the husband's seemingly unlimited right to desert their wives.

On plain reading, some of the earlier *Smṛti* texts make desertion of the wife by the husband a very simple affair. Desertion could take several forms:

(a) *nirvāsana, niṣkāsana* or *nirdhamana* i.e. turning out of the house;

(b) *adhivedana* i.e. taking a second wife;

(c) *tyāga* or *parityāga* i.e. severing all relations with the wife or renouncing her. The early *Smṛti*-s prescribe several grounds on which the husband could desert his wife.

Thus according to Manu a man could renounce his wife if she was an adulteress.

Svacchandagā ca yā nārī tasyāstyāgo vidhīyate /
svaccanda-vyabhicāriṇyā Vivasvān tyāgamabravīt //

Yājñavalkya also prescribed that a man could renounce his wife if she was a *vyabhicāriṇī* or if she became pregnant from her illegitimate alliance or if she killed her embryo or was guilty of a *mahāpātaka*.

vyabhicārādṛtau śuddhirgarbhe tyāgo vidhiyate /
garbha-bhartṛ-vadhādau ca tathā mahati pātake[1] *//*

He further says that if the wife was given to using harsh and abusive language, the husband could take a second wife.

Nārada laid down that a woman who wasted all her *strīdhana* or desired to kill her husband or killed her embryo should be turned out of the house.

Strī-dhana-bhraṣṭa-sarvasvāṃ garbha- visraṁsinīṃ tathā /
bhartuśca vadhamicantīṁm striyaṁ nirvāsayed gṛhāt[2] *//*

However, later commentators and authors of digests place several restrictions on this seemingly unbridled right of the husband to punish the wife. Given the fact that a Hindu marriage is a sacrament, a divinely ordained relationship and hence irrevocable by man, they declare that that man has no right to snap it or to refuse to fulfill the obligations cast upon him by this divine relationship. They lay great emphasis on the husband's duty to maintain his wife. Reliance is placed to *Manusmṛti*[3] to prescribe that even a woman given

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1. *Yājñavalkya.*, I.3.72
2. *Nāradas.*, 13.94
3. *Manu.*, XI.176

to promiscuity cannot be abandoned but has to be kept in a separate house and maintained at a subsistence level.

They altered the very meaning of the expression *'tyāga'*. They held that *tyāga* did not mean renouncing the relationship and snapping of all ties. In different situations it could mean giving up conversation with the wife, not having conjugal relations with her, not letting her participate in vedic and *smārta* rituals with the husband or lodging her in a separate dwelling.

Commenting on the expression *tyāga* in *Yājñavalkya Smṛti*[1] Aparārka said....*saṁbhoga- saṁbhāṣaṇa -sahādhikāra- viṣayastyāgaḥ kāryaḥ, na punar - gṛhānniṣkāṣana rūpaḥ.*

Vijñāneśvara also said in respect of the same....

"tyāgaśca upabhogadharma-kāryayoḥ na tu niṣkāsanam gṛhāt".

Devala, a later *Smṛti* writer prescribed that *tyāga* meant giving up of *'tirtha'* and not *'karma'*. The expression *'tīrtha'* is explained as *'sambhoga'* by Devaṇa and as *'yoni'* by Caṇḍeśvara.

Mādhava cites Vasiṣṭha *'vyavāyāt- tīrthagamana-dharmebhyaśca nivartate'* and explained them as...*'vyavāyaḥ saṁbhogaḥ. tīrtha-gamana śabdena-smārtakarma lakṣyate, dharmaśabdena ca śrautam, ca śabdena saṁbhāṣaṇādikam.'*

Thus the three laid down the *tyāga* at the worst meant not having conjugal relations and not throwing out of the house. Devaṇa has specifically said that if a woman is deserted on grounds of disease and not for her evil conduct, she continues to enjoy all rights of the wife and the husband could not divest the wife of her common rights (*sahādhikāra*) with the husband.

> *Vyādhyādinā tyājyāsu sambhoga mātrasya tyāgo na sahādhikārādīnām*

Later authors have restricted the authority of the husband even in respect of gravest of offences like adultery or uninhibited wantonness. Devaṇa has prescribed that a woman married according to prescribed rites cannot be deserted except in case of *vyabhicāra*. He further qualifies the rule to say that a woman is guilty of *vyabhicāra* only if she is given to unrestrained and repeated promiscuity *svacchanda vyabhicāra*.

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[1] *Yājñavalkyas.* I.73

Devaṇa, relying on Vasiṣṭha has further said that *brāhmaṇa,kṣatriya* and *vaiśya* women who cohabit with a *śūdra* but do not conceive can become pure again by *prāyaścitta*.

yatrādhovarṇagamane pāṇavyasane dhānyavikraye ca pṛāyaścittena śuddhirnāstīti śāstrād avagamyate tatraiva visarjnavidhānam

He then extends this principle to all such situations where redemption is possible by a *prāyaścitta*. Therefore, in such situations *tyāga* will not be permissible.

Texts of the period ascribe a rule to Manu, or Yama or Vasiṣṭha to the effect that the husband had no right to disfigure or maim his wife even if she was guilty of unchastity. It is even more significant to note that these verses are not available in the extant versions of the *Manusmṛti*. The *Dharmakośa*[1] shows that these verses cannot be traced to the *Manusmṛti*. This shows that authors of the period borrowed these rules from their contemporary traditions and ascribed them to Manu and other authorities.

Kullūka has said in his comments[2] that only the king has the right to award the punishment prescribed by the texts because these rules occur in the *Vyavahāraprakaraṇa* of the *Dharmaśāstra*.

MAINTENANCE OF A DESERTED WIFE

Texts prescribe that the husband has the duty to maintain his wife even when he has renounced her for an offence like *vyabhicāra* and therefore, he has to maintain her when he desertes her for any other offence or takes a second wife for reasons outlined in the beginning. *YājñavalkyaS.*[3] laid down that a woman guilty of *vyabhicāra* had to be maintained albeit at a very frugal level of subsistence. Caṇdeśvara cites Nārarda to say that her head should be shaved and she should be provided with coarse grains and coarse clothing:

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1. II p. 1058 foot notes 1&2
2. *Manu.*S, IX.84
3. *YājnavalkyS.*, I.70

hṛtādhikārāṃ malināṁ piṇḍamātropajīvinīm /
paribhūtām adhaḥ śayyāṁ vāsayed vyabhicārinīm //

Devaṇa modifies this rule by distinguishing between an *utkaṭa-vyabhicāriṇī* (incorrigibly promiscuous) and an *anutakaṭa-vyabhicāriṇī* (who is not so but gets strayed). He then prescribes separate courses for the two. He says that the latter must be maintained as a *satī* and should be given all possible comforts but the former may be treated harshly.

tatra anutkaṭavyabhicāriṇī satīva bharaṇīyā......utkaṭavyabhicarinyapi paścāttopākhyaprāyaścittādhikāraviśeṣeṇa siddhiparyantaṁ avaśyam bharaṇīyā

Caṇḍeśavara also says that punishments should be awarded according to the guilt.

atra ca strīvyabhicāra eva tyāgādikaṁ gurulaghūktaṁ vyabhicārārāṇāmeva tattadviśeṣamāṣritya vyavasthāpanīyam.

NIRVĀSANA

Expressions like *nirvāsana* or *vivāsana* or *nirdhamana* which mean turning out of the house have also not been taken in their literal sense. As with *tyāga* these also mean maintaining in a separate dwelling with provision for the wife's maintenance.

ADHIVEDANA OR SECOND MARRIAGE

The earlier *smṛti*-s had prescribed that if the wife was addicted to intoxicants, of unrighteous conduct against the husband, sick, violent, extravagant,barren, gave birth to still born children or only to daughters, of impolite speech, denied conjugal joy to the husband, the husband could take a second wife. While accepting these provisions medieval texts have highlighted the husband's duty to treat the first wife with respect and to provide her with due maintenance.

One may thus observe that medieval authors have tried to strengthen the position of the wife in the family. They have expressed themselves strongly against man's undefined right to desert his wife and have prescribed several limitations on this right. They have also established the wife's right to be maintained by her husband in every situation, even if he choses to renounce her.

ALIENATION OF *STRĪDHANA* BY THE HUSBAND

Bṛhaspati and Nārada did not mention alienation of *strīdhana* by the husband as a transaction which was *ab initio* void but all the texts of the post *smṛti,* period rely on the *Dakṣasmṛti* to lay down that wife's property cannot be alienated even in acute contingencies. Digests also cite Bṛhaspati to say that the husband may alienate wife's *saudāyika* property (obtained by a woman at her wedding (*vivāha-labdham*) only with her concurrence Caṇḍeśvara has also given the same opinion that the wife's *saudāyika strīdhana* can be alienated only with her consent.

Devaṇa points out that the husband cannot give away the whole of his wife's property. He can give away only a part of it. In support the *Vyavahāra-Nirṇaya* also cites Bṛhaspati *"Vaivāhike kramāyāte sarvadānaṁ na vidyate"* i.e. the wealth received by the wife at the time of wedding nor the ancestral wealth can be alienated in full. These provisions are in conformity with the general law of a woman's absolute authority over her *strīdhana* and the concern of the jurists to protect her right in order to save her from destitution.

VICTIMISED WOMEN

The most significant change i.e. a change in the attitude of the lawmakers and the society as a whole towards sexual morality and the resultant change in the perception regarding crimes against women, particularly the attitude towards a woman victim, is amply reflected in many texts of the commentary-*nibandha*— period. Devala laid down that "the womenfolk of the four orders as well as those of the other castes who happen to become pregnant as a direct consequence of coming in contact with *Mleccha,* would become pure by observing a *kṛcchra santāpana* penance". The *Agnipurāṇa* says that , "women were not sullied by illegal sexual connection." A ninth century Arab traveler, Suleiman, observed that a woman who was forcibly abducted was not treated as guilty. One may add to this a rule, cited from the *Matsyapurāṇa* by Caṇḍeśvra, saying that where a woman is forcibly raped, the molestor must be put to death but the woman is not guilty in the eyes of law. However, the authors of the period are not entirely free from bias and lay down a difficult penance for the woman to become pure and be accepted in the society; and further they have also said that a woman forcibly raped by a person from low caste should be either killed or deserted by her husband. This may indicate that law makers were not so much bothered about the pain and humiliation suffered by a woman victim than about her being defiled by the touch of a lower caste male. Another important improvement introduced by medieval authors is with regard to the earlier rule authorizing the husband to disfigure his wife by chopping her nose and ears. Devaṇa specifically cites Yama to lay down that the husband should not chop the nose or ears of an adultress.

RIGHTS OF SONLESS WIDOW

In a patriarchal society property devolves along the male line. Thus women, be they mothers, wives,daughters or sisters, tend to get eliminated. This aided by a general social environment against them makes them totally dependent upon men whether husbands, sons or brothers.

Later texts show a much more practical view of the implications of the patriarchal mode of devolution of property for women. Many commentators and digest writers have strongly argued in favour of women's right to property. Their emphasis is that women should be economically self-dependent and not left at anybody's mercy or charity. This issue has been discussed thread bare in the context of a sonless widow's right to inherit her husand's share.

Of all the authors of the period Vijñāneśvara has attempted to reinterpret and reconcile or else strongly refute all texts which apparently denied or in any manner abridged the widow's right. In this gloss on *Yājñavalkya Smṛti*[1] presents many arguments on behalf of his opponents and refutes them:

(i) WOMEN NOT ENTITED TO HOLD PROPERTY

It was argued by some unnamed opponents that all wealth was for performing sacrifices (*yajñāyartha*) and a woman, not being entitled to perform sacrifices, could not own any property. Vijñāneśvara said in his reply:

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[1] *Yājñavalkya S.*, II.135

a. that wealth was not just for sacrifices but also for performing rituals like *dāna* and all *iṣṭāpūrta* which women were, indeed, competent to perform;

b. that the *Taittirīya Brāhmaṇa* has laid down that one must possess wealth even for non-religious purposes like obtaining the necessities of life and that women cannot be left at the mercy of their relatives;

c. that the rule that wealth is only for performing sacrifices actually means that wealth specially acquired for sacrifices should not be spent on any other head;

d.that wealth is required for obtaining *artha* and *kāma* as well;

(ii) WOMEN ARE NOT INDEPENDENT

Some opponents of widow's right relied on Manu's statement that women deserve no freedom— *na strī svātantryamarhati* and argued that this debarred women from owning wealth. To this Vijñāneśvara's reply is that this verse implies that while a woman can own property she cannot alienate it at her will except for the purposes recognised above.

(iii) WIDOW NOT ENTITLED TO INHERIT

The opponents cited several authorities laying down the order of succession to the exclusion of the widow:

a. Kātyāyana said that in the absence of a male heir, the wealth of the deceased would go to the king; Vijñāneśvara replies that this rule also applies only to concubines and not to wives;

c. Several texts lay down that if a man dies without leaving a son his property goes to his father or brothers or mother; these texts do not mention a widow as an heir;

To this Vijñāneśvara's reply is that all these texts are valid only when the widow is not present; however, if the widow is alive none else can inherit the wealth of the sonless deceased.

vibhaktāsansṛṭinyaputre svaryāte patnī dhanaṁ prathamaṁ gṛhṇāti.

(iv) *NIYOGA* AS A PRECONDITION

Vijñāneśvara specifically denies the view that a widow had to submit to *niyoga* and give birth to a son who would be entitled to take all the property of the deceased. He argues that this view is not in conformity with the law, because:

a. *Yājñavalkya*[1] does not mention this condition; where the order of succession to sonless man is given;

b. *Niyoga* itself has been condemned by Manu;

c. if *niyoga* alone entitles a woman to inherit then the son becomes redundant and if the son born to a widow through *niyoga* is entitled to inherit then there was no need to mention the wife in the order of succession;

d. several authorities recognise a woman's independent right to inherit without reference to *niyoga*;

e. *niyoga* is repugnant to both the texts and people's practice; texts lay down that a widow must remain loyal and chaste and must observe austerities which precludes the possibility of *niyoga*;

f. it has been clearly laid down that a woman shall not accept *niyoga* out of greed for her husband's wealth.

Devaṇa Bhaṭṭa has come out in support of the sonless widow's right to inherit her husband's property if the latter had separated and not rejoined. He rejects the view that women are not competent to own property because they are feeble. He says that this rule formulated on the basis of the *Taittirīrya Brāhmaṇa* is of limited import and applies only to the widows who have only daughters and even if it is held to apply to all women it would still have a limited application and would affect only the concubines and not wives.

One important aspect briefly touched upon by Devaṇa is that of the widow's interest in her husband's *undivided estate*. He says that though she does not inherit it and the deceased's father or brothers take it, yet the widow is entitled to be given only the bare minimum. Nārada recommended forty *paṇa*-s and twenty *āḍhaka*-s every year and Bṛhaspati prescribed that only food or a piece of land be given.

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[1] *Ibid.*, II.135

Devaṇa rejects these rules and says that she should be given enough to live a comfortable life and to perform all necessary rituals.

Yāvatā dhanena akliṣṭajīvanaṁ, dhana-sādhyañca nityanaimittikaṁ karma stryadhikārakaṁ, kāmyaṁ ca vratāhikam sidhyati

He clarifies that the rules laying down a frugal maintenance are applicable to concubines and not to legally wedded wives.

Another important improvement introduced by Devaṇa is that he grants security and guarantee to the widow regarding her maintenance allowance. He prescribes that no one can take away any property or wealth given to a widow when she becomes unchaste or quarrelsome or begins to destroy the estate conferred upon her.

The most significant change introduced by Caṇḍeśvara is with regard to the condition that only a *pativratā* is entitled to a share, whether absolute or limited. He has very strongly refuted this condition. The presumption is that a widow was allowed to inherit husband's property only to enable her to offer him daily, weekly, monthly and yearly *śrāddha* and if it can be shown that every widow has to perform *satī* and can never offer *śrāddha*-s to her husband, her right to inherit her husband's property gets automatically demolished.

Caṇḍeśvara has maintained that chastity is not an essential condition for a widow to succeed to her husband's estate. He hints that this condition was not acceptable to many other thinkers known to him, because if being a *pativratā* was the all surpassing condition for inheritance, many women endowed with many other virtues would be barred from inheriting.

pativrtātvetara-guṇa-sampannānām api adhikāro na siddhyati

It is important that Caṇḍeśvara has made an attempt to eliminate this condition, because one may guess that even in his times it might have been common for other members of the family to malign a widow to prevent her from inheriting her husband's property.

HANDICAPPED PERSONS

There are two important areas in which the rights of handicapped persons are recognized—their right to inherit property and their right against abuse and ridicule.

Early *Dharmasūtra*-s of Gautama, Āpastamba, and Baudhāyana disqualified persons who were physically or mentally handicapped from inheriting property. Manu defined a handicapped person as one who was blind or deaf since birth or any other of whose *indriya* was non-functional.

However, several new provisions were made later. One very significant provision was introduced by the *Mitākṣarā* on *Yājñvalkya Smṛti*[1] when it laid down that all disqualifications acted as bars only before partition and if one incurs any disqualification after partition, the partition is not revoked, and secondly if a person earlier denied a share due to any disqualification overcomes it later, the partition already made would be revoked and he would be given his share.

> *eteṣām vibhāgāt prāgeva doṣa- prāptau ananśatvam upapannam, na punaḥ vibhaktasya, vibhāgottarakālamapi doṣanirharaṇe bhāga-prāptirastyeva*

Medhātithi strengthened a disqualified person's right to maintenance according to this family status. He said that maintenace ought to be sufficient to take care of all the needs of the person in accordance with the financial status of the family. It could even include assistants and helpers for the blind who cannot live without them. Medhātithi also added that suitable maintenance is to be provided to the daughter of a disqualified person.

From very early times *Dharmaśāstra* has been sympathetic to the physically or mentally handicapped. Teasing such persons has always been recognised as an offence punishable by the king. Thus if some one calls a lame person lame he is to be fined.

kāṇaṁ vāpyathavā khañjamanyaṁ vāpi tahthāvidham /
tathyenāpi bruvan dāpyo daṇḍaṁ kārsāpaṇavaram II

STATUS OF *ŚŪDRA*-S

Manu had recommended *'vadha'* as punishment for *Śūdra* if he spoke angrily to a Brāhmana. In the texts under review *vadha* inter alia means death penalty. Vijñāneśvara has clarified that in the present context, however, it means only beating (*tāḍanam*). He thus tones down the punishment indicating that caste considerations in the matter of punishments had become considerably diluted. Lakṣmīdhara argued for this change in the law of discriminatory punishments. Several *Smṛti*-s had prescribed very harsh punishment for a *śūdra* who indulged in *vākpāruṣya* or *daṇḍa-pāruṣya* against a *Brāhmaṇa*. Lakṣmīdhara cites Gautama who had presribed amputation as punishment in this case. But then he dilutes the rigours of this punishment by attaching several conditions. Relying on the expression *"abhisandhāya"* he says that the offence should be premeditated and planned for this punishment to be awarded. Secondly relying on the expression *"abhihatya"* he says that for the offence of *daṇḍa-pāruṣya* the Śūdra should hit the Brāhmaṇa with a fierce weapon. With these two conditions in built into the definition of the offence, it was probably expected that prescribing amputation as punishment would become more difficult.

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[1] *Ibid.*, 140

ŚŪDRA-PUNISHMENT FOR HEARING THE VEDA

Of the earlier *Dharmasūtras* Gautama is said to ave prescribed that if a *śūdra* hears the Veda, his ears should be filled with lead and lac; his tongue chopped off, if he recites it and the body, if he retains it.

atha hāsya vedamupaśṛṛṇvatas trapujatubhyāṁ śrotra....purāṇami udāharane jihvāchedo dharaṇe Śarirabhedaḥ

All said and done, this was a rather cruel provision. It is, however, very interesting to see how later commentator, of the *Gautama Dharma Sūtra*-s have, inter alia, presecibed that a *śūdra*'s ears can be filled with lead and lac only if he hears the Veda along with its subsidiaries (*Vedāṅga*-s).

VEDAM SĀṄGAM

He justifies this condition by citing a rule from some anonymous author to the effect that the Veda along with its subsidiaries should not be recited in the presence of women and *śūdra*-s. With this condition it will be highly possible to take action against any *śūdra* because the very basic of the rules is now altered and widened. It is now to be shown that the offender not only heard the Veda but also the subsidiaries. The commentator has not specified whether hearing one subsidiary will complete the offence or it has to be shown that he heard all the *Vedāṅga*-s. If the latter is true then only a *śūdra* who devotes a life time to the study of Veda along with its subsidiaries will be liable to be punished and the others will go unpunished.

That Maskari's objective to blunt this rule is obvious from some other conditions he has introduced.

(i) the word *'ha'* is meaningless but Maskarī interprets it to add the element of measurement into the offence. Thus according to him the offence is committed only if the act of hearing is deliberate and not accidental. Thus if a *śūdra* happens to hear the words of the Veda by chance he would not be punished.

(ii) liability arises only upon hearing clear words of the Veda and not on hearing ambiguous sounds from a distance.

The expressions used by Maskarī are open to another interpretation. *'Buddhipūrva eva daṇḍa vidhānāt pramādat kadācit akṣara-śravaṇe'pi dośābhāvo draṣṭavyaḥ* could mean that the offence is not committed merely on hearing the words of the Veda, the hearer should also understand the meaning. If this is true then again no *śūdra* might ever be punished under this provision. It must be mentioned that these mitigating circumstances apply only to the offence of hearing and not to that of reciting or retaining.

ŚŪDRA-S/WORKERS/SLAVES

In the traditional *varṇāśrama* scheme as envisaged in the *Dharma-śāstra*-s, a śūdra is said to have been created by Lord Brahmā to be a slave to the twice-born.

śūdraṁ tu kārayed dārayed krītmakrītameva vā /

dāsyāyaiva hi sṛṣṭo'sau brāhmaṇasya svayambhuvāII

The *Vaiśya* class is also assigned the task of serving the *Kṣatriya*-s and the *Brāhmaṇa*-s. The *Manusmṛti* contains a verse which is mandatory in its tone and enjoins upon a king to make a *Vāiśya* do farming and cattle rearing and make a *Śūdra* serve the twice-borns as he has been created by Brahmā to serve them.

vāṇījyaṁ kārayed vaiśyaṁ kusīdam kṛṣimeva ca /

paśūṇāṁ rakṣaṇaṁ caiva dāsyaṁ śūdraṁ dvijanmanām II

Medhātithi has introduced a significant clarification on this rule thereby diluting its mandatory nature. According to him the intent behind this verse is:

(i) that only if a person wants to earn a living, can he be forced to follow the vocation prescribed for his *varṇa* and

(ii) that a person shall not be allowed to take up a vocation reserved for other groups. *iha kecid vyācakṣate - anicchantāvapi vaiśyasūdrau balādeva tāni karmāṇi kārayitavyau... tadayuktam. Satyāṁ dhanārthitāyāṁ śāstrato niyamaḥ....sa cedṛśo niyamaḥ -vaiśyameva kārayed vāṇijyam anyaṁ kurvāṇamasatyāmāpadi daṇḍayet*

This verse does not mean that a *Vaiśya* or *Śūdra,* who has enough of his own and does not want to earn more can also be forced to serve the twice-born classes. Medhātithi clearly says that the rules which lay down that a *Vaiśya* and *Śūdra* unwilling to earn a living can be forced to serve the twice-born, are not mandatory injunctions but are of the nature of *arthavāda*-s and hence not enforceable.

yadapi śrūyate "anicchato'pi' so'rthavādaḥ

A study of the rules selected and the ones not retained by the post-*Smṛti* texts throws light on the changes that have taken place. The *Vivādaratnākara,* for instance, has cited one rule from Āpastamba giving the right to the employer to beat a truant agricultural worker and a cattle tender but no other text of the period refers to it.

uḍavastah kīnāśasya daṇḍena tāḍanam tathā paśupālasya

This may suggest that this rule had been long given up. It is significant to note that *Haradatta,* the author of the *Ujjvalā,* a commentary on the *Dharmaśātra*-s ascribed to Āpastamba has clarified that the power to punish vests in the king's men and not in the employer.

iti rājapuruṣasyopadeśaḥ

Most later authors, citing Bṛhaspati, have clearly laid down that if a worker causes any harm to the employer, court proceedings begin. Devaṇa has made it clear that this verse has reference to a dispute in the court. He says that when a worker is defeated he loses his wages in proportion to the damage caused to his master. This may also mean that the employer is not entitled to forfeit a worker's wages without first establishing his guilt in a court of law.

It is very significant to note that the rule ascribed to Bṛhaspati suggests that the employer first forfeits the wages and then court proceedings begin.

bhṛtihānim avāpnoti tato vādaḥ pravartate

But Devaṇa has altered the sequence of the two events and hence the connotation of the verse.

RATES OF REMUNERATION

The general rule regarding the rates of wages laid down by Nārada and generally followed by later digests is that amount of wages and the periodicity of disbursement have to be mutually determined by the parties.

Nāradasmṛti quoted in *Dharmakośa*[1]

bhṛtyā vetanaṁ dadyāt karmasvāmī yathākramam /
ādau madhye' vasāne vā karmaṇo yadviniścitam //

Vivāda-Ratnākara[2] reads *yathākṛtam* i.e. as determined; Bhavasvāmī, a late 16th century commentator on *Nārada Smṛti* says *yathakṛtaṁ ubhābhyām*[3] i.e. determined by the two parties i.e. the employer and the employee.

This rule also provides that unless agreed upon otherwise, wages have to be paid in three parts in the beginning, middle and at the end of the job. Caṇḍeśvara here refers to the *Pārijāta* that five, seven and twenty eight *paṇa*-s have to be paid in the beginning, in the middle and at the end respectively.

This provision was added probably to help poor workmen who could not sustain their lives if payment of wages was deferred till the end of the work. Devaṇa also records that wages should be paid in three parts as outlined here. He also mentions a situation where the entire amount of wages may have to be paid in advance.

etacca sakṛdādau deyamityādiviśeṣaparibhāṣābhāve veditavyam

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1. *Dharmakośa* II p. 8
2. *Vivādaratnākara*, p. 156
3. *Dharmakośa*, II. p. 849

This might probably have applied to highly skilled jobs with a low supply of labour so that workers could bargain from a position of strength.

Yājñavalkya and Nārada had laid down that where wages were not mutually decided ten percent of the produce or profit should be given as wages.

dāpyastu daśamaṁ bhāgaṁ vāṇijya- paśu-śasyataḥ /
aniścitya bhṛtiṁ yastu kārayet sa mahikṣitā //[1]
bhṛtaniścitya tu daśamaṁ bhāgamāpnuyuḥ /
lābha govīrya-śasyānāṁ vāṅagopa- kṛṣīvalāḥ//[2]

However, Devaṇa found it to be insufficient and added several qualifications to the rule. He said that ten percent should be paid to agricultural workers if the crop can be raised easily without much labour but where hard labour is involved, and workers get food and clothing in addition, they would get twenty percent, and where they do not get these they would get one third share in profits or the produce:

śasya-daśama-bhāga-bhṛtiḥ iyam alpa- prayāsa-kṛṣta-kṣetra-kartṛ- viṣaye draṣṭavyam; bahvāyāsa-sādhya- kṛṣta-kṣetra-kartṛviṣaye tvāha Bṛhaspatiḥ 'tribhāgaṁ pañcabhāgaṁ vā gṛhṇīyāt sīravāhakaḥ----aśanācchādādānā-hyāṁbhṛtaḥ kṛṣīvalaḥ lāṁgala-vikṛṣta- kṣetra-jāta-śasyāt pañcama-bhāgaṁ gṛhṇīyāt; tābhyām abhṛtastu tṛtīya-bhāgam-ityarthaḥ//[3]

This is an indication of the improvement in the status of labour.

LIBERATION OF SLAVES

Manu had a rule which provided that a *Śūdra* slave could never be set free, because slavery was his duty by birth. It is interesting to see that atleast two authors, namely Mādhava and Devaṇa do not cite this rule at all. Medhātithi unequivocally opposes the proposition and says that this rule is not *vidhi* i.e an injunction enforceable in law but only an *arthavāda*. He rightly argues that the Smṛtis have themselves laid down the conditions under which slaves could be

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1. *Yājñavalkya S.* II.194
2. *N.S.* quoted in *Dharmakoṣa,* II, p: 849
3. *SC* II p. 470-71

freed and they have not excluded *Śūdra*-s from being given their freedom, therefore, to claim that a *Śūdra* cannot be set free is contrary to the Smṛtis.

arthavādo'yam ; yato vakṣyati nimittaviśeṣe śūdrasya dāsyāt mokṣam

SLAVE'S RIGHT TO OWN PROPERTY

Earlier *Smṛti* texts were very rigid about not allowing a slave to own property. For instance, Manu made an absolute prohibition against wives, sons and slaves from owning any property.

bhāryā putraśca dāsaśca traya evādhnāḥ smṛtāḥ /

yatte samadhigacchanti yasya te tasya taddhanam //[1]

But medieval authors almost fully over ruled this provision and allowed these persons to own property subject to the condition that they would not be able to alienate any property without the concurrence of the husband, father and the master respectively. Medhātithi has given a long discussion on this topic. He argues on behalf of a sympathetic interjector that this provision in the present form is contradictory to the *Śruti* and *Smṛti* passages which enjoin upon sons or wives or slaves to perform certain duties for which some wealth has to be spent; for if one can own no money, how can one spend it. In response Medhātithi immediately concedes that slaves, sons and wives can indeed 'own' property. According to him this verse merely restrains them from alienating their property without the consent of their master, father and husband respectively.

Devaṇ Bhaṭṭa also said that this verse does not actually lay down that a wife or a son or a slave cannot own any property. According to him the true import of the rule is that these persons cannot alienate property without the permission of the persons to whom they belong.

nānena paranirthato nirdhanatvanin bhāryāya gamyate; kintu dharavyayādāvāsvātryameva.

Vijñāneśvara comments on this verse in commentary and supports the thesis that this statement does not lay down that a wife and others cannot own property but it only prescribes that they are not free to alienate it.[1]

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[1] *Manu S.*,VIII.416

na cānena vacanea stryādīnāṁ nirdhanatvamabhidhīyate, pāratantryamātrapratipādanaparatvāt

Laksmidhara, the author of the *Kalpataru* has given strong arguments to refute the claim that slaves own no property. He takes up the following verse from *Kātyāyana* for a brief study: the owner of the slave is also the master of all the wealth of the slave.

dāsasya tu dhanaṁ yat syāt svāmī tasya prabhuḥ smṛtaḥ /
prasādavikrayād yastu na svāmī dhanamarhati //

The second line of this verse has two opposite readings: (i). any property obtained by a slave through the grace of the master and through sale does not belong to the slave's master (but belongs of the slave himself) and (ii). that the owner of the slave also owns the property obtained by the latter through the master's compassion or through sale.

prakāśavikrayād yastu tatsvamī dhanamarhati

Lakṣmīdhara has specifically refuted the second variant. He has argued firstly that if this were the correct rule then the very act of gift by the master or sale by the slave would be rendered useless and secondly that this is against 'legal practice'

anyathā ānarthakyād vyavahāravirodhacco'pekṣyam

Conclusion:

Dharmaśāstra shows a keen sensivity to the plight of the disadvantaged sections. Later authors give women a wide protection of the law. Husband's right to desert his wife is restricted; a deserted wife's right to be maintained by the husband is strongly stated; widow's right to have her own wealth and a share in her husband's estate is recognised; law is ready to play a very supporting role to help women subjected to physical humiliation; law recognizes that.

Law takes a pro labour view when it seeks to give higher wages, protect workers against violence by their employers, gives them immunity against damage caused by them to the employer's property during the course of their work; gives them the protection of the law in case of any dispute with their master; recognises even a slave's right to own property and to get freedom from slavery; *śūdra*-s are given the protection of the law against cruel punishments.

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[1] *Yājñavalkya S.*, II.49

Handicapped persons are protected against social biases and are given the right to property.

Smṛitis as the Backbnone of Law and Legisalation

Dr. Tejani Samir Mehta

Whoever sustains us, encourages us to grow and saves us from degradation, is *Dharma*. The *Śāstra,* which describes *Dharma* is called *Dharmaśāstra*. "To do and not to do" is narrated in the *śāstra*-s.

In the various definitions of *Dharma* Manu has emphasized on *ācāra,* mentioning आचारः परमो धर्मः ।[1] while Viṣṇusahsranāma, opines that *Dharma* has evolved from *ācāra* 'आचारः प्रभवो धर्मः' । The traditional values of society are secured on the basis of *ācāra*.

The history of world's renowned civilization, expresses that when *ācāra* changes, that civilizations tends total annihilation. That is why, rise and fall of various civilizations have been studied through *Nṛvaṁśaśāstra* or human science social sciences.

Though the goal of the *Dharmaśāstra's* is to achieve excellence in *Dharma, Arth, Kāma and Mokṣa,* original *Dharma* still enjoys the prime position.

In these four deeds, *Artha* and *Kāma* express *Vyavahāra* and *Dharma* and *Mokṣa* express benevolence. As per *Dharmaśāstra,* though *Artha* and *Kāma* are based on *Dharma* a *Vyavahāra* is not neglected.

Ācāra and Repentance have direct relation with *Dharma*. While solutions to the complication developed from *Rājdharma* and *Lokavyavahāra* are discussed as *Vyavahāra* in *Dharmśāstra. "Vyavahāra"* is used for Justice, Jurisprudence and Law in the *Dharmaśāstra*.

This *Dharmaśāstra* has been described in the *Smṛtis* as *Vyavahāra, Ācāra* and Repentance.

Smṛti has two meanings: 1. In *Vedavānmaya* and 2. In other Texts, like *Pāṇinīy, Vyākaraṇa, Śrauta, Gṛhya Dharmaśātra, Mahābhārata,*

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[1] I.108

Manu, Yājñavalkya and other related Texts. However, the meaning of *Smṛiti-s* has been narrowed to *Dharmaśāstra* only in Manu's version.

In this research paper, an humble attempt has been made to throw light on legal issues, which can be modified to make these laws simpler, practical and effective on the guidelines of *Manusmṛti, Nāradasmṛti, Yājñavalkya, Bṛhaspati smṛti* etc.

In recent times crime rate has grown at a very high pace across the world. Hence to maintain, law and order, in an ideal society, dicta of *Smṛtis* provide effective guidelines.

Civil and criminal laws discussed in *Smṛti*-s, centuries before can serve guidelines even in modern times.

While studying all the four *Smṛti*-s in depth, it has been noticed that majority of the social complications have been discussed under 18 different headings, which include civil as well as criminal offences. The eighteen titles of law are:[1]

(1) Interest
(2) Deposit
(3) Sale by a non-owner
(4) Partnership
(5) Going back on a deal of a sale and purchase.
(6) Non-payment of wages
(7) Breach of contract
(8) Debt
(9) Dispute of slaes and Purchase
(10) Border dispute

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[1] तेषामद्यमृणादानं निक्षेपोऽस्वामिविक्रयः।
संभूय च समुत्थानं दत्तस्थापनकर्म च ॥
वेतनस्यैव चादानं संविदश्च व्यतिक्रमः।
क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥
सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके।
स्तेयं च साहसं चैव स्त्रीसंग्रहमेव च ॥
स्त्रीपुंधर्मो विभागश्च द्यूतमाहव एव च।
पदान्यष्टादशैतानि व्यवहारस्थिताविह ॥
मनुस्मृतिः मेधातिथि-मनुभाष्य समेता, संपादकः महामहोपाध्याय पंडित गंगानाथ झा, प्रकाशकः—परिमल पब्लीकेशंस्, दिल्ली, द्वितिय भागः ७-१२. पृष्ठ ७७. श्लोक-४.५-७

(11) Assault

(12) Abuse

(13) Theft

(14) Murder and other offences

(15) Abduction of another's wife

(16) Matrimonial disputes

(17) Inheritance

(18) Gambling

Above laws are called as *Vyavahāramātṛkā* in *Dharmaśāstra*. *Vyavahāra* in *sūtra* and *Smṛtis:* (1) Give and take *Udyogaparva Aapstmba Dharmaśāstra,*[1] (2) Dispute and suits towards suspected (*Artha*, work, *vyāhārapāda, Śāntiparva*), (3) Exchanges related to legal competence[2] (4) Instrument to ascertain the subject.[3]

Kātyāyana has described *vyavahāra* as (1) based on etymology (2) based on dispute or suit.[4]

The definition based on etymology gives very high position of the judicial procedures.

The intention of the branches of Indian philosophy is the search for truth or ultimate truth.

Thus Kātyāyana explains the law, as to explore the truth in the dispute.

In search of truth, a philosopher can take his own time, while a judge cannot, as justice has to be given at the earliest. Not only that, juridical procedure uses its own system for the search of truth. It has to depend upon proof and documents while a Philosopher can use his own intellect and depend on his own conscience. Mitākṣarā[5] Śāk[6] and *Vyavahāramayūkha* explained it in their own way.

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1. 2/7;16.11.16.20/11
2. *Gautam.*, 10.19, *Vaśiṣtha*, 6.8,10.19
3. *Gautam* 10.19
4. वि नानार्थेऽव सन्देहे हरणं हार उच्यते ।
   नानासन्देहहरणाद् व्यवहार इति स्मृतः ॥ कात्या० ,(व्यवहारमयूख,पृ.२८३,मनु ८.१ दीपकलिका पृ.३६ उदधृत)
5. *Yāj.*, 2.1
6. 4.5.4

Whle studying the *Smṛtis* regarding legislation, it was found that in those days in the court, there were judges, applicants and defendants, but there is no indication regarding the presence of lawyers there. As per the *Smṛti* dicta legal acumen were deputed in the office and they used to present suite for any one party.

In recent times, if we observe the legal proceedings, it happens that because of interference of lawyers in judicial procedure, the justice is delayed. Not only that, some times lawyers complicate the facts and the legal meanings, which makes the judicial procedure much lengthy and complicated.

In the *Smṛtis*, advisers to the judge are supposed to pay double penalty, if they advise a judge with a malafide intention or jealousy. In present times, there is no such provision for penalty for the adviser to the judge, and hence justice has become difficult.

Now we will look into various laws, which can be made more effective on the basis of *Smṛti*-s.

Gambling and *Samāhvaya*

Since ancient times in India, gambling was prevalent but it was made legal afterwards.

In *Ṛgveda*[1] in *Akṣsaūkta,* gambler is depicted in the worst condition and importance has been given to farming and work.

Mahābhāratakāra has also disapproved gambling.[2]

Manu[3] Nārada[4] and Bṛuhspati have described gambling as game played by *pāśā, carma-khaṇḍa* and ivory, in which some valuables are put at stake.

Manu has also condemned gambling.

Manu mentions that king should prohibit the gambling and Samāhvaya because both lead to the loss of empire and the emperor.[5]

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[1] *Ṛgveda.,* 10.34

[2] *Udyoga.,* 37.19

[3] *Manu.,* 6.223

[4] *Nārada,* 19.1

[5] द्यूतं समाह्वयं चैव राजा राष्ट्रान्निवारयेत् ।
राजान्तकरणावेतौ द्वौ दोषौ पृथिवीक्षिताम् ॥ *Ibid.,* 9.221

Manu explains gambling and *samāhvaya* as theft and the king should always be ready to prevent both

Manu says that even in the first *kalpa* gambling was found to be the main cause for enmity[1] that is why an intellgent person should not indulge in gambling, even for the sake of joke.[2]

From this is found that even in the ancient times authors of the *Smṛti* condemned gambling and *Samāhvaya* but after that *Smṛtikāra* felt that it is impossible to eradicate gambling and *Samāhvaya* from the society. That is why they recommended that a law should be formulated so as to make gambling legal. The king can generate the source of revenue by imposing a tax on gambling.

Nāradsmṛti explains that gamble should be played in specific and restricted area, under observation and in the presence of *Dhṛtasabhika,* govenment officer deputed to control gambling. This government officer will charge 10% tax on the amount won by the gambler.[3]

Yājñavlkya also explains gambling as the source of revenue to the government. He says that a king takes his share from the known group of gamblers, under observation of *Sabhika* and he sees that the winner should get the amount, which he won in gambling[4]. If we simplify the above facts, they intend to say that gambling should be allowed in specific and restricted area, in presence of government officer, in which the winner has to pay tax on amount, he won in gambling.

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1. प्रकाशमेतत्तस्कर्यं यद् देवनसमाह्वयौतयोर्नित्यं प्रतीघाते नृपतियत्नवान्भवेत् । *Ibid.*, 9.222
2. द्यूतमेतत्पुराकल्पे दूष्टं वैरकरं महत् ।
   तस्माद्द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान् ॥ *Ibid.*,9.227
3. सभिक: कारयेद् द्यूतं देयं दद्याच्च तत् हृतम् ।
   दशकं च शतं वृद्धिस्तस्य स्याद द्यूतकारिणम् ॥
   नारदस्मृतिः तिलोत्तमा संस्कृतटिप्पणी विभूषिता, हिन्दी भाषाटीकासनथिता च, लेखक डॉ० ब्रजकिशोर स्वाई, प्रकाशकः चौखम्बा संस्कृत संस्थान. पृष्ठ-१९९, श्लोक-२
4. प्राप्ते नृपतिना भागे प्रसिद्धे द्यूतमण्डले ।
   जितं ससभिके स्थाने दापयेदन्यथा न तु ॥
   याज्ञवस्कयस्मृतिः विज्ञानेश्वप्रणीतमिताक्षराव्याख्या, बालमभट्टी-श्रीकर-विश्वरूपापरार्कारदी प्राचीनटीकापाठान्तर-दिप्पण्यादिभिश्च समलङ्कृता, सम्पादक-डॉ० गंगासागर राय.पृष्ठ-३१८, श्लोक-२०१

Thus it implies that, if we regulate and authenticate gambling, not only it will become legal but also give the person the right to own the money won in gambling, which will generate revenue for the government.

As gambling is played in specific and restricted area, the ill effects of this vice can be avoided on youth, children and other common people.

Now we will briefly look into another law related to wages. As per the *Smṛtikāra* the agreement between employer and employee, not paying wages is also an offence. *Nārda* says that if a person has received advanced wages to work, he can be forced to work and if he does not work then he has to pay double amount of wages by way of penalty.[1]

Yājñavalkya has given another example where two people work for one job and if one of them does not finish the job, then he should be paid the wages on the basis of partial completion of job. When they complete the job, then they should be paid full amount decided for that job.[2]

Above examples throw the light on amendment of labour where wages and the work should be directly proportionate. In that case wages should be based on the work performed. This may help us to improve the productivity in the society.

Now we will look into another law said to be *steya*, theft. *Theft* has been put under three categories in the *Smṛtis*. Theft of furniture and utensils comes under common category, theft of articles other than animals, gold, clothing come under medium category and theft of gems, gold, male-female cow, horse and currency comes under severe offence.

Yājñavalkya has mentioned in his *Smṛti* that the person involved in the theft of small, medium and big-sized items is subject to punishment taking into consideration the country, time, condition and the power utilized to do the theft, along with the value of the item.[3]

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1. कर्माकुर्वन् प्रतिश्रुत्य कार्यो दत्त्वा भृतमाबलात् ।
   भृतिं गृहीत्वाऽकुर्वाणो द्विगुणां भृतिमावहेत् ॥ नारदस्मृतिः, तदेव, पृष्ठ-१८१
2. यो यावत्कुरूते कर्म तावत्तस्य तु वेतनम् ।
   उभयोरप्यसाध्यं चेत् साध्ये कुर्याद्यथाश्रुतम् ॥ याज्ञवल्क्यस्मृतिः, तदेव, श्लोक-१९६
3. क्षुद्रमध्यममहाद्रव्यहरणे सारतो दमः ।
   देशकालवयः शक्तिसंचिन्त्यं दण्डकर्माण ॥ याज्ञवल्क्यस्मृतिः, तदेव, पृष्ठ-३४९.श्लोक-२७५

He has made *Grāmapāla* punishable for the theft or murder in the village; has made owner of the hotel punishable, if offence is committed during stay over there and has made *Mārgapāla* or *Dikpāla* punishable, if the offence has been committed on the road.[1]

This type of responsibility on the authority will make them work very sincerely and will help us to catch the offender very fast.

Other important law, which requires serious amendment, is the criminal law. Nārada has described *Sāhasa* as power. A deed, which is done with power and pride, is called *Sāhasa*.[2]

Offences can be described under *Sāhasa* as adulteration in medicine,oil perfumeries salt and for wishes the offender is punishet "16 *paṇo daṇḍaḥ*"[3]

The *Vaidya* or doctor, who gives the treatment to animals without adequate knowledge, is punishable for 1st category *Sāhasa*, to humans for 2nd category Sāhasa and to Diplomats for 3rd category *sāhasa*.[4]

If we look at the current scenario, inspite of the presence of law to prohibit adulteration, there is delayed punishment or no punishment because of lengthy, complicated judicial procedures and improper evidence.

Thus, certain civil and criminal laws, which are described in *Smṛtis* and which can be used to make recent laws simple, practical and effective has been discussed are.

Gambling can be made legal, because it is an unavoidable vice. This will give the winner the right to own the money, and will generate revenue for the Government.

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[1] घातितेऽपहृते दोषो ग्रामभर्तुरनिर्गते ।
विवीतभर्तुस्तु पथि चौरोद्धर्तुरवीतके ॥ याज्ञवल्क्यस्मृतिः, तेदव, पृष्ठ-३४७, श्लोक-२७१

[2] सहसा क्रियते कर्म यत्किञ्चद्बलदर्पितैः ।
तत् साहसमिति प्रोक्तं सहो वलमिहोच्यते ॥ नारदस्मृतिः , तदेव, पृष्ठ-२७३, श्लोक-९

[3] भेषजस्नेहलवणगन्धान्यगुडादिपु ।
पण्येषु प्रक्षिपन्हीनं पणादिप्यस्तु षोडश ॥ याज्ञवल्क्यस्मृतिः, तदेव, पृष्ठ-३३६, श्लोक-२८५

[4] भिषङ्मिथ्याचरन्दण्ड्यस्तिर्यक्षु प्रथमं दमम् ।
मानुषे मध्यमं राजपुरुषेषूत्तमं दमम् । याज्ञवल्क्यस्मृतिः , तदेव, पृष्ठ-३३५, श्लोक-२८२

As grambling is played in the specific and the restricted area its ill effects can be prevented on youth, children and other common people.

Punishment for some offences as "*Daṇḍapāruṣya*" in *Smṛiti* is with the intention of revenge. "Tooth for tooth and ear for ear", which was legal before, is considered as "Taking laws into one's own hands", today.

Here, as the offender is punished immediately for his offence, he will think twice before committing the crime.

While in today's condition, judicial procedure is so time-consuming that even in the event of assassination of the Prime Minister offenders are punished after five to ten years, which makes sufferer impatient.

Justice delayed is justice denied

This is the propular maxim in the law of equity. But there is complete absence of enlightened attempt to follow and implement above sentence in the judicial parctice.

Due to this delay, some people have started losing their fifth in legislative and judicial procedure. That is why they have started approaching short cuts for solution of their grievances through *Mafias* and other alternatives.

Under then critical conditions, *Smṛti* can be the backbone for reconstruction of law and legislation to regain and maintain the confidence of society in judicial procedure.

The prospective study can give a broad idea of the juridical concepts contained in the *Smṛti*-s attributed to Manu, Nārada, Bṛhaspati and Yājñavalkya.

The new approach can give us vision to develop simpler, practical and effective laws which will help the society to maintain law and order for the betterment of mankind.

Contribution of Sanskrit to the World Civilization

Dr. Rabiprasad Mishra

India is the cradle and home of the great Oriental learning and culture which embody in them the flowering of the timeless quest for the eternal spiritual life. The ''Perennial philosophy'' of India is the crowning glory that was and will ever be. The mental activity of at least 3000 years, as expressed in speech and writing, is Indian literature, which has been almost uninterruptedly continuous through thousands of years. Indian liṭerature is for the most part composed in Sanskrit language. The contribution of Sanskrit to various developments of human being is as ''boundless as the sea.''

The language of the ancient Indian literature, the songs, prayers and mystic wisdom of the Vedas, is sometimes called Ancient Indian, Vedic, Vedic Sanskrit, as Rhys Davids[1] rightly calls it. It is based on a spoken dialect used by the Āryans in the North-West of India and closely related to the ancient Persian and Avesic and primitive Indo-Iranian languages. The Sanskrit of the *Brāhmaṇa*-s, *Āraṇyaka*-s, *Upaniṣad*-s and the *Sūtra*-s, almost similar to the Sanskrit taught in the grammar of Pāṇini, is perhaps 'Ancient Sanskrit'.

The language of the epic is 'epic Sanskrit'. It has preserved some archaisms but less strictly to the rules of Grammar and approaches more nearly to the language of the people. ''That Sanskrit is a 'high language' or 'class language' or literary language',...the Indians themselves express through the name 'Sanskrit[2]'

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1. *Buddhist India 153*
2. Winternitz, 38.

Keith sums up thus: In Sanskrit the grammarians accepted and carried even farther than did contemporary vernaculars the process of the removal of irregularities and the disuse of variant forms, but they sanctioned hardly any new formations, producing a form of expression well ordered and purified, worthy of the name Sanskrit which the *Rāmāyaṇa* first accords it.

The languages and dialects which we distinguish as 'Middle Indian' are not derived directly from Sanskrit but rather from the Indo-Aryan popular languages which underlie the Ancient High Indian, or are related to the two latter.[1] Quite a good number of dialects were formed due to the immigration of the Āryans from the West to the East and the South.

Pāli is one of the most important of the Middle Indian literary languages, in which the most ancient sacred writings of Buddhism are written. The Buddhist Sanskrit literature records the prose in the Buddhist works. The language used in the older works of the Jaina Canons is called as Jaina Prākrit or *Ardhamāgadhī* or *Ārṣa*. On the other hand, the language in which the commentaries of the Jaina Canons and the non-religious poetical works of the Jainas are written are called the Jaina-*Māhārāṣṭrī*, which is closely related to Prākrit used for writing secular literature.

The language of the popular poetry, Jaina romances and causally in dramas is called *Apabhraṁśa*, which secures a position between the Prākrit and the modern Indian vernaculars. "The essential fact regarding *Apabhraṁṣa* is that it is the collective term employed to denote literary languages, not Sanskrit nor Prakrit".[2]

By about the year 1000 AD the modern Indo-Aryan vernaculars had developed out of the Middle Indian dialects, and from the 12th century onwards these languages can show literatures of their own, which are purely independent and partly dependent on the Sanskrit literature. The most important of these vernaculars is Hindi, the language of the ancient *Madhyadeśa* or midland.[3]

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1. *Ibid.*, 40
2. Keith 32.
3. Wintenitz., 43

The other modern Indian languages like Bihari, Oriya, Bengali, Assamese, etc. belong to the Indo-Germanic group of languages. Siṁhalese is also an Indo-Germanic dialect descended from the Middle India and its late secular literature is influenced by Sanskrit poetry.

The language [Sanskrit]...is one of the most magnificent, the most perfect and wonderfully sufficient literary instrument developed by human mind, strong and clearly formed and fully vibrant and subtle, and its quality and character would be itself of a sufficient evidence of the character and quality of the race whose mind it expressed and the culture of which it was the reflecting medium.[1]

Throughout the history of Hinduism the leaders of thought and practice have been continually busy experimenting with new forms, developing new ideas to suit new conditions. The first impulse of progress came when the Vedic Aryans came into contact with the native tribes[2]

The Vedic seers were having immeasurable spiritual insight, a subtle intuitive vision, a very deep, clear and largely demarcated intellectual and ethical thinking and heroic action and creation that founded and traced the plan. They constructed the permanent structure of India's unique culture and civilization. The *Veda*-s, the *Brāhmaṇa*-s, the *Āraṇyaka*-s and the *Upaniṣad*-s are the greatest productions with unique kind, form and intention unparallelled in any other literature. These are the visible elements for constructing foundation of her spiritual and religious beings.

The Veda gave us the ...figures of man, Nature, God and the powers of the Universe as seen and formed by an imaged spiritual intuition and psychological and religious experience; the *Upaniṣad*-s constantly breaking through and beyond form and symbol and image without entirely abandoning them, since always they come in as accompaniment or undertone, reveal in a unique kind of poetry the ultimate and unsurpassable truths of self and God and man and the world and its principles and powers in their most essential, their profoundest and most intimate and their most ample realities—highest

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1. *Sri Aurobindo*. XIV.255-56.
2. Radhakrishnan, *The Hindu View of Life*, 17-18.

mysteries and charity vividly seen in an irresistible, an unwalled perception that has gone through the intuitive and psychological to the sheer spiritual vision.[1]

The hymns of the sacrifices were meant to carry a symbolic and psychological power of significance known to the authors of the ancient *Brāhmaṇa*-s. These sacred verses, having divine meanings, were gladly accepted by the Upaniṣadic seers as the profound and seed words of the truth. They cited the formula, *tad eṣā ṛcābhyuktā*—this is that word spoken by the *Ṛgveda*, in support of their utternances.

Its theory and treatment of the Word, its peculiar system of images and the complexity of its thought and symbolised experience (prove) that is in fact the beginning of a form of symbolic or figurative imagery for the poetic expression of spiritual experience.[2]

The epic highlights the great creative interpretation of India's important period of life, the ideals that governed her and the figures in which she saw man, Nature, God and the powers of the universe. Intellectual interest, vast philosophical activity and all-round progress are the specially of the epic period.

The *Purāṇa*-s are religious poetry expressing the higher spiritual truth and bridging the normal religious and spiritual mentality. "The Purāṇic religions are only a new form and extension of the truth of the ancient spirituality and philosophy and socio-religious culture. The Purāṇas are essentially a true religious poetry, an art of aesthetic presentation of religious truth.[3]"

The *Viṣṇupurāṇa* is a forceful literary creation. "The *Bhāgavatapurāṇa* recognizes the principle of relativity, and its spiritual prescriptions are adjusted to the different stages of individual development. The psychology of *bhakti* has been inimitably studied and expounded (here).[4]

The Classical literature extended over almost one millennium or more. The substance remains the same but the moulding and the

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1. *Sri Aurobindo*, XIV. 209.
2. *Ibid.*, XIV. 263.
3. *Ibid.*, XIV.311,313.
4. Chatterjee, *The Cultural Heritage of India* II, Introduction., xxiv).

colour of its thought, temperament and language changed from that of the earlier writings. "The classical Sanskrit is perhaps the most remarkably finished and capable instrument of thought yet fashioned, at any rate, by either the Āryan or Semitic mind...The abuse of the faculty of compound structure proved fatal later on to the prose, but in the earlier prose and poetry where it is limited, there is an air of continent abundance strengthened by restraint and all the more capable of making the most of its resources.[1]"

Kālidāsa, belonging to this period, expresses in artistic and cultured type of poetic creativity that brings him to the level of world poets like Milton and Virgil. He uses the appropriate and minimum words easily and elegantly that give the complete desired meaning. Above all, his treatment of Nature is unique in painting it as living. Declination starts with Bhāravi and Māgha in whom erudity and artificiality, rather than poetry and simplicity, dominate. Bhāsa excels due to more direct but still finer vigour in his works and Bhavabhūti shows breath of largeness and power in his dramas.

The regional literatures begin with the inspired poetry of saints and devotees because formation of new ideas and beginning of the change of the national life are mostly due to the spiritual movements in India. These literatures are greatly encouraged by the later developments of Vedantic philosophy, the Purāṇic ideas, the poetic and aesthetic spirituality of the religions of devotion. A part of this literature initiates the revival of he old culture illustrated in the *Rāmāyaṇa* and the *Mahābhārata* or through romantic narratives based on the ancient legends. The last type includes the religious beliefs, emotions of the people, the urban and the rural lives. Thus, the regional literatures give a fresh start to the earlier ideas and are rich in poetic excellence and in the combination of spontaneous beauty of motive and lyrical skill.

The simplicity and directness of the earlier natural ease is substituted by an artificial, laborious, deliberate language in the later writings.

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[1] *Sri Aurobindo*, XIV.297-98.

Sanskrit became a proper vehicle for the expression of the different nuances of the deep and varied thoughts of the hoary sages and savants. The codes and modes of an Indian society of the past and the present are conditioned by the study of Sanskrit literature and learning. Indian culture and civilization would have been an impossibility without the Sanskrit language and learning.

The ancient India is memorable due to her amazing vitality, profuse power of life and joy of life and almost unthinkable fruitful creative sensibility. Indian literature in Sanskrit contains religious, secular, epic, lyric, dramatic and didactic poetry along with narratives and scientific prose. Indian lyrical and dramatic works have transmitted to posterity and can be well compared to the excellent literary works of modern Europe, due to delicacy and intensity of feelings and partially for dramatic creative power. The gnomic poetry is incomparable to any literature of the world. Indian fairy-tales, fables and prose narratives have important role in the history of world literature. Her creation of subjects in various fields continues and she continues to illumine the native people and people belonging to other countries.

In the waterways, Indian ships sail crossing the oceans and her wealth reaches Judea, Egypt and Rome. Her colonies spread her arts, epics and creeds in the Archipelago. Mesopotamia is still having her traces underground. Through religions she conquers China, Japan and spreads up to the distant Palestine and Alexandria. The teaching of the Upaniṣads and Buddhism have found space with Christ. Indian literature in Sanskrit reaches Korea, Ceylon, Malay Peninsula, islands of Indian and Pacific Oceans, Eastern Turkistan and America through French and German writings.

The Rāma tradition has followed in the wake of Indian colonizing activities and has spread all over south-eastern Asia. The deeds of Rāma are still represented in the puppet shows of Burma. In Siam, the King is an incarnation of Rāma...The princes of Kambuja traced their descent from the solar dynasty.[1] A sixth century inscription indicates that the Brāhmaṇa Somaśarman gave a complete *Mahābhārata* along with the *Rāmāyaṇa* and the *Purāṇa* and arranged for a daily recitation. The Rāma bas-reliefs carry pictures of the scenes of the *Rāmāyaṇa*, viz., Sītā in the grove of Aśoka trees.

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[1] Chatterjee, *CHI*, II.119

These (Chandi Laura Jongrong belonging Prambanan group of Hindu temples) Hindu shrines are situated in the plain dominated by the Volcano Merapi (in Java)...The Javanese, converted to Islam three centuries ago, thronged to visit the temple with offerings of incense and flowers. The French traveller Jules Leclerecq, who saw even Hajis joining in this worship of the ancient Hindu images, remarks that the advent of the Muslim faith has not alienated the minds of the Javanese from their old beliefs.[1] The aura Jongrong group has eight main temples and the temples are dedicated to Śiva, Viṣṇu and Brahmā in the middle.

The Prambanan group must have been constructed in the second half of the ninth century (AD) by a prince known by the name Dakṣa. An inscription of Prambanan mentions this name.[2]

The exploits of Rāma carved in stone with much details and true artistic manner in the Prambanan of eastern Java are unique and are not found even in India, Cambodia and Siam.

The *dalang*, performer of the shadow-plays...generally looks to lakons, or short dramatic sketches, to refresh his memory...The lakons...are divided by M.Kats into four groups: (1) Stories of gods and saints, as well as the origin of heroes, generally taken for the *Ādiparvan* of the *Mahābhārata*...(2) The Arjuna Sahara Bhau group. (3) The lakons based on the *Rāmāyaṇa* (4) The last and the most important group dealing with the adventures of the Pāṇḍavas and the Yādavas.[3]

In dealing with the problem of the conflict of the different racial groups, Hinduism adopted the only safe course of democracy, viz., that each group should be allowed to develop the best in it without impending the progress of others....The Vedic Aryans soon became universal in intention and developed an ethical code applicable to the whole humanity, the *mānavadharma*.[4]

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1. *Lile de Java* 147 quoted in CHI II.126.
2. Banerjee CHI II. 127.
3. *Ibid.*, II.131
4. Radhakrishnan, *The Hindu View of Life* 70.

Persons, engrossed in having understanding among different racial people, are worshipped as the makers of the Hindu society, e.g., Rāma bringing together the Āryans and the non-Āryans and Kṛṣṇa and Buddha.

Though the castes in India were symbolising the social order, in its view the human soul and mind are beyond caste and therefore, it had seen Nārāyaṇa, the Godhead, in the lowest of the low human being.

The democratic idea was applied in the village, council, municipality and within the caste. Divinity was asserted in the people for the first time in the world history and though, democracy was not prevalent in India, the King was remined that he was only the head of the servants of the democracy. There was much regard for humanity. Indian literature has given birth to humanism.

The ethical and the aesthetic mind of India have here (in the *Rāmāyaṇa*) fused themselves into a harmonious unity and reached an unexampled pure wideness and beauty of self-expression. The *Rāmāyaṇa* embodied for the Indian imagination its highest and tenderest human ideals of character...it has fashioned much of what is best and sweetest in the national character, and it has evoked fixed in it those finer and exquisite yet firm soul-tones and that more delicate humanity of temperament which are more valuable than the formal outside virtue and conduct.[1]

Birth of humanism is one of the greatest contributions of Sanskrit to world civilization.

Indian literature was having a special branch called astronomy, discussion on which is contained in the Vedas. Apart from it, *Vedāṅga* of astronomy is one of the latest offshoots of an earlier scientific literature that remains. The *Jyotiṣa-Vedāṅga* ascribed to Lagadha is a small text book of astronomy in verse. Its main contentions are the positions of the moon and the sun, all the solstices, as well as the new and full moon in the circle of the 27 *Nakṣatra*-s or stars of the Zodiac, and the rules are drawn up for their calculation".[2]

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1. *Sri Aurobindo* XIV. 290.
2. Wintrniz 252.

Āryabhaṭṭa in his *Āryabhaṭṭīya,* Varāhamihira in his *Pañca-Siddhāntikā Bṛhajjātaka, Laghujātaka* and many more have shown their excellence in astronomy. Copernicus has been greatly influenced by the debates and discussions on astronomy as available in Indian Sanskrit Scriptures.

Some modern theories of science also find place in the old Sanskrit writings. "The world fulfills itself by self-destruction. Einstein's theory of relativity with its assumption that the spatio-temporal system is limited and measurable is not unfavourable to such a dissolution of the world[1]".

Modern science approves the principle of *savarṇa* marriage of the Hindus, so also ancient Greeks. For the improvement of race, Plato has prescribed for biological selection. Aristotle has suggested that increase of superior type should be encouraged by the state.

Darwin's teaching that the evolution proceeds by heredity was taken up by Galton and other biologists like Weismann and De Vries, and the science of Eugenics rests today on somewhat safe and sound foundations.... "The Hindu thinkers, perhaps, through a lucky intuition or an empirical generalization assumed the fact of heredity and encouraged marriages among those who are of approximately the same type and quality...It (caste) was the instrument by which Hinduism civilized the different tribes it took in. It (Hindu society) stands for the ordered complexity, the harmonized multiplicity, the many in one which is the clue to the structure of the universe."[2] Indologists of the world over find, after an in-depth study of the classics, the atomic theory propounded ages before in the *Nyāya-Vaiśeṣika* schools of philosophy.

In ancient India Philosophy was not an auxiliary to any other science or art, but always held a prominent position of independence...In India Philosophy stood on its own legs, and all other studies looked to it for inspiration and support. The *Muṇḍaka Upaniṣad* speaks of *Brahmavidyā* or the science of eternal as the basis of all sciences, *sarvavidyāpratiṣṭhā.* "Philosophy," says Kauṭilya "is the lamp

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1. Radhakrihnan, *The Hindu View of Life* 46.
2. *Ibid.,* 73-74.

of all sciences, the means of performing all the works, and the support of all the duties.[1]

sargāṇāmādirantaśca madhyaṁ caivāhamarjuna/
adhyātmavidyā vidyānām vādaḥ pravadatāmahaṃ//

The early Vedic seers and the modern *Naiyāyika*-s have attained the height of spiritual insight or rational philosophy which is unparalleled in the world. It had great influence over the mental life of the whole of Asian people. Indian life is dominated by the spiritual motive. Life is everything to the spiritual motive—life is its birthplace and it ultimately returns to it. The *Gītā* and the *Upaniṣads* are very close to popular belief, being the great literature of India and the carriers of the great systems of thought. Myths and stories illustrated in the Purāṇa-s contain the highest truth.

The founders of Philosophy strive for a socio-spiritual reformation of the country...The Idea of Plato that Philosophers must be the rulers and directors of society is practised in India. The ultimate truths are truths of spirit and in the light of them actual life has to be defined. In India the interest of Philosophy is in the self of man...''*ātmānaṁ viddhi*,'' know they self, sums up the law and the precepts. Within man is the spirit that is the centre of everything. Psychology and ethics are the basal sciences[2]

The epic period shows signs of intellectual interest and philosophic activity. Inquiry was taking the place of intuition and philosophy was substituted for reason. In the history of Indian thought, it has a special place.

In regard to scale the community giving more importance to mind than to body and mind is higher. When the mind is identified with spirit, the ideal of civilization has been reached by us.

The structure of the civilization rests on the invisible foundation called Philosophy. We always crave to elevate ourselves from the crude stages of superstitions, animism, and myth to the refined and

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1. Steel. A.1918, p.102 also *Bhagvadgītā* X.32
(Radhakrishnan, *Indian Philosophy 3, I, Introd,22*) (...of sciences, I am the science of the soul or metaphysics...)
2. *Ibid.*, 25-27.

complicated philosophical system and ethical cultures of today. Acquisition of things externally does not help for inner refinement. Spirit leads to the triumphant civilization, not the physical power. So also spiritual bankruptcy leads to the fall of a civilization.

A community which is almost entirely preoccupied with life and body...to the exclusion of the higher humanistic ideals of mind and spirit is not truly civilized. Body, mind and spirit form distinguishable aspect of an inseparable unity. Human nature is all of a piece, and unification of the three is the true aim of civilization...The linking up of our daily life with the eternal purpose [universal outlook] that makes us truly human.[1]

Underlying all the diversity of dogmas of Hindu, Buddhist and others is the undefined and the indefinite conception of an ultimate reality, which is unseen reality, higher, better, and more sovereign than the individual self.

Sanskrit is unpallelled as a language in the world because of the fact that India's philosophical and religious quest has been carried in and through this hallowed language. It has great contribution to the philosophical thought developed all over the world.

Indian Vedic and classical literature includes not only economics and politics, medicine, astrology and astronomy, arithmetic and geometry but also music, singing, dancing and dramatic art, magic and divination and erotic, and are arranged in scientific systems and treated in special manuals of instructions. The great, original and ancient literature is also important for the value of history and culture.

According to Friedrich Schlegel, one expected from India nothing less than "the unfolding of the history of primeval world which up till now is shrouded in darkness."

To the most easterly branch of the great family of languages formed with the Indo-Aryan and the Iranian languages belong to most of the European languages called Indo-European. Researches into Indian literature reveal this prehistoric relationship between the peoples. A common language, the most important instrument of all mental activities means a relationship of mind and a common culture.

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[1] Radhakrishnan, *Kalki*, 33.

"It is for this reason that Indian literature, more especially, forms a necessary complement to the classical literature of Ancient Greece and Rome for all who would guard themselves against a one-sided view of the Indo-Euopean character[1]." The oldest Indo-European culture is preserved in the oldest Indian literature.

The European narrative literature is dependent on Indian fable literature to a great extent. From the beginning of the nineteenth century German literature and Philosophy have been greatly influenced by Indian ideas. The German and Indian Philosophers preach alike that there is no re-birth after death, the latter for which they earnestly desire. Thus, both take pleasure in connecting the joys and sorrows of human beings with the surrounding Nature.

American literature is also influenced by Sanskrit carried by the colonial French and other European rulers. The influence and motivation are noticed in the writings of Emerson, Thoreau, Whitman, Melville, Hawthorne—the five great literary heroes of the American Renaissance.

Indian Sanskrit literature is the key to open the doors of humanism, theology, astrology, astronomy, science and society. It is like a Pandora's Box to distribute wisdom and knowledge all over the world. Perhaps, the soul of India saw in Sanskrit, spoke in Sanskrit, thought in Sanskrit, and conquered the world.

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[1] Winternitz, I.4

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Contribution of Sanskrit to Malay Civilization

Dr. Satya Deva Misra

India occupies a unique place in the World. Bounded on the north by the chains of the Himalayas and surrounded on the South by the oceans, she stands apart from the rest of Asia and the World. This isolation, however, never hindered her inhabitants from carrying their trade and culture beyond the Indian frontiers. Since times immemorial they were in contact with the Asia and the Western World.

Malaya is midway between China and India, yet it was not China but India that influenced the spiritual as well as the material life of the Malay people down the ages. The reason attributed to this being : "While Indian penetration was peaceful and ingratiating, China, where she attempted to penetrate, conquered and annexed, appointed governor and compelled her subjects to adopt the Chinese way of life."[1]

India and Malyasia had closer commercial and cultural nexus right from the prehistoric period. An eminent authority on early Indo-Malayan relations Sir Roland Braddel has rightly observed: "For more than thousand years before Christ, thoughts, beliefs, customs and languages have been carried back and forth through the world; and Malaysia presents to the enquirer a marvellous cat's cradle of them which is slowly being unravelled.....The earliest records of India are comtemporaneous with the Bible, and giving thereafter a continuous picture, they show that for thirty centuries India was one of the foremost maritime countries of the Old World, with colonies in Burma, Indo-China and Malaysia. She was the first historic colonizer of the Malay Peninsula.[2]

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[1] Dr. Winstedt quoted in *India and Malaya*: A Study by V. Raghavan, Orient Longmans Limited. Bombay.

[2] *The Lights of Singapore*, Methuen and Co. Ltd. London, Sixth Edition, 1947, pp.141-42.

Although the date of the Indo-Malayan relations is shrouded in mystery, yet their antiquity and continuity through the ages are historical facts made known by various archaeological findings and numerous references in Indian literature, Antiques, such as tools and weapons of iron owned by proto-Malays, an old Indian settlement unearthed from the State of Kedah (*kaṭāha* in Sanskrit), bear testimony to an earliest influx of Indians and their civilization in the Malay Peninsula. It may not be altogether improbable that some Indians reached Malay Archipelago by sea even in the Vedic period. The *Ṛgveda* contains references to the 'ships' that sailed across coasts and men who went to the oceans for gains (*saniṣyavaḥ*).[1]

The Purāṇas which record traditions of much older times, have made references to Malaya[2] and Malayadrapa[3]. Purānas the *Vāmana* and *Garuḍa* describe it as one of the nine islands of Jambū-dvīpa, and *Agni* refers to it as *Aṇḍa-kaṭāha* with a peak as a boundary. Sugrīva, while telling *vānaras* the places for Sita's search mentions *Suvarṇa- dvīpa*[4] which has been identified with Malaysia.[5] Kauṭilya's *Arthaśāstra* makes mention of *Svarṇabhūmi* for its perfumes[6]. The Buddhist *Jātaka*-s, many of which are certainly written not later than the third century B.C., describe in greater detail the voyages of Indians to Malaya, which was known then as the 'Land of Gold' (*Suvarṇabhūmi*). The *Śaṁhajātaka* and the *Mahājanakajātaka*[7] record the tales of Śaṅkha and Janaka who repaired to the *Svarṇabhūmi* in search of wealth. In Kumāradāsa's *Jānakīharaṇa*, we have explicit references to *Malayadvīpa* and *Kaṭāhadvīpa*, which are, in fact, Sanskrit names for Malay Peninsula and Kedah state.[8]

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1. *Ṛgveda*, 1.56.2.Cf.*ibid* 4,55,6
2. The *Bhāgavatapurāṇa, 5.19.16; Brahmṇa Purāna* 2.16.18 and *Vāmana Purāṇa* 45.89.105.
3. The *Vāmana Purāṇa* 48.14.20-30.
4 The *Vālmiki Rāmāyaṇa, 4.39.28-29*
5. In fact the islands of Borneo, Bali, Sumatra, Java and Malay Peninsula are collectively called *Svarṇadvīpa* and were a centre of Hindu civilization
6. *Arthaśāstra*, 2.11
7. See the *Jātaka*, Pāli Text Society, London, 1963, Vol.4, pp.15-22
8. V.S.Agrawal, *Matsya Purāṇa; A Study*, pp.271-72

The Sanskrit play Vijayabhaṭṭārikā's *Kaumudīmahotsava* of the 7th century A.D., mentions Kedaha as Kaṭāhanagara.[1] The *Bṛhatkathāmañjarī* and the *Kathāsaritsāgara* belonging to the 11th century A.D. refer to Kedah respectively as *Kaṭākṣadvīpa* and *Kaṭāha.*[2] These Sanskrit references are clear enough to show the India's earliest knowledge of Malaysia, and their sea-visits thereto.

The earliest Indo-Malayan relations were in fact the outcome of a spirit of trade and adventure. The arrival of Indians at the Malay Peninsula was neither sudden nor violent. They arrived there in ships with the monsoon to exchange beads and magic amulets for gold, tin, ivory, camphor and rare medicines. Some of them settled there and true to their traditions they taught their language and culture while they traded. The efforts they made in popularizing their culture in Malaya have been described by Sir Richard Winstedt in the following words: Priests came and taught a new ritual in Sanskrit, awe-inspiring, as Arabic was to be later, because it was unintelligible to the multitude. For daily speech the newcomers, evidently because, they were sparse, adopted the language of Malaysia and introduced very few words of their own colloquial Prākṛt. ...Buddhist priests also came, among them Guṇavarman, a Kashmiri prince who in the fifth century A.D., visited Java and made many converts to *Hīnayāna* Buddhism before, in 431, he died at Nankin.[3]

In comparatively recent times, there was a considerable influence of the Pallavas. Kāñchi, the captial of Pallavas sent sailors to this South sea region they who brought their alphabet and used Sanskrit for inscriptions. The Pallavas founded settlement in Kedah, on the Bujang River, whose temple ruins have yielded an image of Gaṇeśa and other objects of *Śiva* faith.[4] Excavations have yielded many Sanskrit inscriptions belonging to the Pallava period. One such inscription of the fourth century A.D. has been discovered on the Malayan mainland

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1. Act 5.v.3
2. *Taraṅga.* 61
3. *Malaya and Its History,* Hutchinson & Co. Ltd London, Seventh Edition, 1966, pp. 18-19.
4. D.P. Singhal, *India and World Civilization,* Vol. II Michigan State University Press, 1969. p.134

near Bukit Meriam. It says: "The laws which arise from a cause, *Tathāgata* told about that and what is their suppression has thus been told by the great *Śramaṇa*. Action (*karman*) accumulated through lack of knowledge. Action is the cause of rebirth. Through knowledge (of the nature of things) it comes about that no action is affected, and through absence of action (one) is not born (again)"[1] Another important Sanskrit inscription in Province Welesley was the gift to a Buddhist temple from Buddhagupta, the great sailor. He was an inhabitant of Raktamṛttikā or Raṅgāmāṭi twelve miles south of Murshidabab in Bengal.

Soon after the Pallavas new influences from Bengal and Magadha penetrated into Malaya and Indonesia and introduced the *Devanāgarī* script and *Mahāyāna* Buddhism. By the seventh century A.D., Malaysia saw the establishment of the great Indian Empire of Śrī Vijaya. It reached its zenith under its great Śailendra kings and held its sway until the fourteenth century. Śailendra had close contacts with the Pāla kings of Bengal. According to an inscription of King Devapāla of 854 A.D., King Balaputradeva of *Svarṇadvīpa* and of *Java Bhūmi* built a monastry at the University of Nalanda for accommodating students from Java and with the permission of the Pāla King he assigned five villages belonging to Rājagṛha and Gaya for the maintenance of the inmates. The provision covered all their expenses on clothes, food, bed and medicines.[2] For hundreds of years Śrī Vijaya remained a center of Buddhist learning and was visited by scholars from, India and China. Śrīvijaya rulers encouraged the study of Sanskrit and erected Buddhist temples for monks.

In about 1403 A.D., Malacca kingdom was founded by a Javanese Hindu Parameśvara. In less than a century, it rose to a metropolitan sea-port of such eminence as the very name Malacca became almost interchangeable with Malaya. Though the Indian influence seemed to decline in this period, yet Indians continued to enjoy their social honour and priestly importance. It was under the inspirations of India that Malacca patronized Arabic religion and converted Hindu Malaya to an Islamic nation. The Malayans and their new religion, however, did not remain aloof from Hinduism. Parameśvara's son assumed the old title of "*Srīmahārajā*" and Hindu esoteric practices mingled with Islmic mysticism, old Indian folklore freely with Arabian tales and Sanskrit terms profusely with Arabic words.

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[1] *Ye dharmmahetuprabhavā teṣāṃ hetutathāgato (hyavadat) teṣu ca yo nirodhaḥ, evaṃ vādī mahāśramaṇaḥ ajñacciyate karma janmanaḥ karmakāraṇaṃ.jnānānna kriyate karma karmābhāvānna jāyate*

[2] Dr. Mathura Lal Sharma, *Indian Culture and Civilization*, Indian Book House, Jaipur, 1968, p.194.

Indo-Malayan relations suffered a set back in the period that followed Malacca Sultanate. Direct contacts between the two countries were restricted severely first by the Portuguese and then by the Dutch who captured and ruled Malacca in succession for nearly two centuries.

With the establishment of British rule in Malaya in the early nineteenth century, the doors that had been closed for the Indians in the days of the Portuguese and the Dutch were open once again. It provided an opportunity to Indians of many classes and occupations to move to Malaya in a large number as labourers, survey officers, teachers, railway workers, tailors, doctors and lawyers.

But the Indian found the Malayan doors swung shut again, when in February 1942, the Japanese forces took possession of Malaya, and disrupted her means of communication to India. The period of isolation was, however, not to span longer than a couple of years. As soon as the two nations attained their independence in August 1947, they broke all the barriers between them, and adopted several common programmes to strengthen their age-old nexus and bond of friendship. These programmes have found expression in many Indo-Malaysian joint ventures, which, as the editorial *The Ties with India* of *the Straits Times*, March 8, 1973 puts it: "already cover a wide spectrum from hair oil factories to steel foundries."

Sanskrit continued to influence the Malay Civilization during the above ever-existing and intimate Indo-Malayan contacts to such an extent as it became the official language of Malaya in the fourth century A.D. under the Pallava kings and by the nineteenth century Malaya owed almost everything to Sanskrit. Sanskrit influenced not only the alphabet, language and literature of Malaya, but her religion, political system, medicine, sculpture and religion too.

Malay religions Hinduism, Buddhism and even Islam, as we have seen above, came from India and were based on Sanskrit. Ideas of royalty crept into Malaya and the Malay learnt to combine a respect for the divine right of kings with sturdy independence and to accept a compromise between absolute monarchy and rule of olders. Old Malacca had in theory, a system of government by the Divine King advised by a cabinet of Ministers, a Prime Minister and a Commander-in-Chief, a Minister for Police and Customs, a Court Chamberlain, a Treasurer, an Admiral and so on. It was more or less the same form of polity as described in the *Arthaśāstra*.

Malay literature was modelled on the lines of ancient and modern Sanskrit literature. The *Rāmāyaṇa* was translated from Tamil into Malay and later on the Sanskrit Tales of a Parrot (the *Śukasaptati*) and the Muslim romances of Amir Hamazah and Mohammad Hanifi were also introduced mainly through Indian channels.

The names and titles of old rulers in Malaya were Sanskritic even until Parameśvara founded Malacca. Many such Sanskritic terms have survived to the present day and many of the court dignitaries still hold Sanskritic designations. Sanskritic rites and rituals dominate the Malay practices. Even now in the state of Perak no one outside the Royal House other than a court functionary named Śrī Narādhirāja may touch or handle the Royal Regalia. Narādhirāja has to proclaim in the ears of any new ruler the name of the God who is to be his special protector through life. Narādhirāja's family, though now Muslim, may not still eat beef and boast descent from Nandī, the Vāhana of Śiva. The consort of the Sultan of Perak is even now called Rājā Parameśvarī and their son Rājā Lakṣmaṇa.

Quite a number of Malay townships, shopping centres, roads, public and private installations, and individuals owe their names to Sanskrit. Even Malaysia's Malay name "Tanah Malayu" is analogous to India's ancient name *Hindusthāna*.[1] Malay language abounds in Sanskrit words. While examining only a few Malay dictionaries, I have collected over 600 Sanskrit loans in my article *Sanskrit Loanwords*

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[1] *himālayaṃ samārabhya yavadhindusarovaraṃ. hindusthānamiti khyātaṃ adyāntākṣharayorgataṃ//*

in Bahasa Malaysia.[1] These include words of religion and philosophy, words of trade, price and the names of things for sale, words of farming, tools and musical instruments, words of law courts, prison and punishment, words about kings, their courts and honorific titles, words about all names of stars, animals, flowers and plants, as also names and expressions of almost all the grammatical categories. Metaphysical and philosophic expressions like *karman* and *jñāna, māyā* and *deva* are known even in Malayan country-side. While the ruler may still be styled in Malaya as Rājā and Sultan, his Minister in many States is called the Mantrī. Expressions like *Guru, śakti, bhūmi* and even adjectives like *mahā*, meaning great or large, have passed into Malayan language and have become common. Like Sanskrit Malay too, has compounds. In relation to Sanskrit we can mark off two kinds of compounds in the Malay language: 1. Sanskrit and 2. Hybrid. A Sanskrit compound is composed of only Sanskrit members, like *laba laba* meaning spider, or *cita-cita* meaning ambition. Hybrid compounds are mostly mixture of Arabic and Sanskrit words. Structurally, these are either Sanskrit-Arabic or Arabic-Sanskrit. Malay lexicons abound in both these hybrids to such an extent that quite a good number of them can be noticed just among the entries of some forty words namely *bahasa, budi, bumi* etc. Some of the hybridizing words like *bahasa, kaca, kata, maha, mentari, rupa, sama, serba, tanah and tentera* are generally used in the Sanskrit-Arabic hybrids, while others namely *budi, bumi, kerja* etc., in the formation of Arabic-Sanskrit hybrids.

Malayan literature is replete with Indian mythology and has, extensively borrowed from Purāṇas, *Jātakas, Hitopadeśa, Pañcatantra* and the *Kathāsaritsāgara*. The *Mahābhārata* and *the Rāmāyaṇa* inspired the composition of Hikayat Pandava and Hikayat Serirama in Malay. These works, according to R.O. Winstedt, contain a far higher proportion of Sanskrit to Arabic loan words.

India dances ceremonial and folklore are still extant in Malay Peninsula. Malayan medical science has been derived from Indian sources. Many common popular remedies are the same as found in many scattered villages in India. Malaya was not able to imbibe as many of the fine Hindu and Buddhist works of art as Java, Sumatra or Indo-China was able to do. According to Dr. Winstedt "What art they may have had, time and Islam and the Portuguese destroyed, leaving many patterns of fabrics copied from Indian models and some metal works more chaste than most Indian pieces. The fine example of early Indian Buddhist art is an eight-and-a half inches high bronze image of the Buddha which dates back to the fifth century A.D., and considered to provide evidence in support of the theory that Indian colonists in Kedah came from the Krishna-Godavari region.

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[1] See *Bhāratīśodhasārasaṃgraha*, Jaipur, October 1972- January 1973, Vol.2, Parts 3-4, pp. 4-22

The shadow play has popularized Sanskrit epics to a great extent. The story of Rāma or *Cherita Sri Rama* as it is called in Malaya and the story of the Pāṇḍava Lima from the *Mahābhārata* are the favourite themes of the Malay shadow play *Wayang Kulit* which has kept alive the heritage of Sanskrit in the Malay Civilization even to this day.

In conclusion, it may be pointed out that the contribution of Sanskrit to the Malay Civilization dates from ancient times to the present day, and it will continue to influence the Malay culture in the future too.

Nature and Development of Ancient Indian Economy as Reflected in Sanskrit Inscriptions

Kamal Kishor Mishra

Economy in Inscriptions

Introduction

Understanding ancient India is a considerably challenging task for a modern student of history. The historical continuity ranging over a vast span of time and relatively atemporal view of the Indian people, at least in the modern sense, makes an objective analysis of events in chronological order an intellectual puzzle. Here, time is not divided into periods, instead, it is treated in a cyclical fashion. Also, many of the events have become parts of a living tradition. In India the past is not dead, it is breathing in various forms such as customs, rituals, performances and celebrations. This has made the distinction between literature, myth, and history a blurred one than what we usually accept according to the standards of western learning and scholarship (Pathak, 1967). This makes Indian historiography more akin to a creative and constructive process. While reconstrucing Indian history, inscriptions help in many important ways. They have been extensively used in the study of political history. However, the study of ancient economic life has been a relatively neglected area. Past research by scholars like Ghosal (1929), Bandopadhyaya (1945), Chacraborty (1946), Altekar (1947), Kapp (1953), Maity (1970), and Jha (1967) have relied largely on the textual/literary sources in their accounts of economic aspects of life in ancient India. While their contributions provide significant insights, inscriptions have not figured much in their analysis. Against this backdrop, the present work is planned to learn about various aspects of economic life in ancient India, with the help of inscriptions in Sanskrit (and Prākrit) language from different parts of country ranging between first century AD to eighth century AD.

In the present work 478 inscriptions recovered from different parts of India provided the basic source-material. Table 1 presents the distribution of these inscriptions across different parts of India. These inscriptions were documented in *Epigraphia Indica* (Vol 1 to XXXXIII), *Corpus Inscriptiomum Indicarum* (Vol III) and *Selected Inscriptions* (Vol-I and II).

Table 1

Sanskrit Inscriptions Available During Ist to 8th century AD.

Century (AD)	Region	Total	Language
I	Raj.(1), Hari (1), U.P.(3) and Afghan (9)	14	Prākrit and Sanskri
II	U.P.(4). Guj (6) and Mah (9)	19	Prākrit and Sanskri
III	U.P.(1) Guj (1), M.P.(2), Raj (2), Mah (5) and Andh (10)	21	Sanskrit
IV	Guj (1) Pak (1) Mah(1), Goal(1), Bih(1), H.P.(1) Beng (2), Ori (2), Kar (3) A.P.(5), M.P.(5) and U.P.(9)	32	Sanskrit
V	T.N. (1) Lah (1), Nep (1), Del (1), Guj (2), Raj (2) Bih (3) Kar (4), U.P.(6) Mah (7), Ap.(13), Beng (13) and others (8)	93	Sanskrit
VI	Goa (1), Burma (1), Assam (2) Bih (2), A.P.(2), Raj (5) Beng (5), U.P. (8), Ori(9), Kar (9), Guj (13) and Mah (15).	90	Sanskrit
VII	Assam (1), Burma(1), Bangkok (1), Afghan (1). Goa(2), M.P.(2), U.P.(5), Bih (5). T.N.(5), Guj(7), Raj (7) Beng (9), Ori (10), Mah (13), Kar(14) and A.P.(21)	118	Sanskrit
VIII	Del (1), Malaysia (1), Cambodia (2), Kat(2), Bangkok (3), Raj(3), Beng(4), A.P.(4), Bih(6), Ori (10), Kar(11), M.P. (12), Mah (23) and Guj (40)	91	Sanskrit
	Grand total	478	

Note: The number of inscriptions recovered are indicated in parenthesis.

Abbreviations used: (1) Raj: Rajastan; (2) Hari: Hariyana: (3) Afghan: Afghanistan: (4) U.P.: Uttar Pradesh; (5) Guj: Gujarat: (6) Mah: Maharashtra; (7) M.P.: Madhya Pradesh; (8) A.P.: Andhra Pradesh; (9) Pak: Pakistan; (10) Bih: Bihar; (11) H.P.: Himachal Pradesh; (12) Beng: Bengal; (13) Ori: Orissa; (14) Kar: Karnataka; (15) T.N.: Tamil Nadu; (16) Lah: Lahore; (17) Nep: Nepal; (18) Del: Delhi; (19)

It is evident that between first to fourth century AD there were relatively lesser number of inscriptions which substantially increased from fifth century onward. The states of Gujarat, Maharashtra, Karanataka, Andhra Pradesh, Orissa and Bengal are the major regions having sites from where these inscriptions were unearthed. Most of these inscriptions referred to land grants and provide references to different aspects of economic life.

This presentation on economic life in ancient India is a part of an ongoing work of the author (Mishra, 2000) and for want of space it selectively addresses to the following broad themes: Land: Types, Measurement and Ownership; Treasury, Revenue and Monetary System; Economic Institutions; Market, Commerce and Trade.

Observations

Land: Types, Measurements and Ownership

Since the time of the Vedas land has received a privileged position in Indian view of life. The *Atharvaveda* considers land as mother and human beings as its children.....''माता भूमिः पुत्रोऽहं पृथिव्याः''[1] Conservation and care of land development and prosperity of people go together 'सा नो भूमिर्वर्धयद्वर्धमाना'[2] Land and natural resources have been given due importance in Indian thought. Kauṭilya very clearly recognizes the link between land and the man when he says. मनुष्यवती भूमिरित्यर्थः[3]

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1. *Atharvaveda* 12.1.12
2. *Atharvaveda* 12.1.13
3. *Ibid.*, 180.1.1

Kāmandakīya Nītisāra succinctly summarises the centrality of land for the all round development of state or nation. If land is good the nation will be prosperous. Land is the source of crop, mines, jewels herbal medicines, forests and income from trees. All these contribute to the prosperity of a nation.

> "भूगुणैर्वद्धते राष्ट्रं तद् वृद्धिर्नृपवृद्धये ।
> तस्माद् गुणवतीं भूमिं भूत्यै नृपतिरावसेत्
> सस्या करवती पण्यनिद्रव्यसमन्विता
> गोहिता भूरिसलिला पुण्यैर्जनपदैर्वृता ।
> सकुञ्जरवना रम्या वारि स्थलपथोचिता
> अदेवमातृका चेति शस्यते भूर्विभूतये ।।"[१]

Land is undoubtedly one of the chief resources of production because land was the first requirement of agriculture. The purpose and intrinsic quality or worth of land constitutes the main basis of land type. The fertile agricultural land has been diversely referred to as *Sītā* [2]

Kṣetra[3] and *Pukkoli-khajjana* [4] is mentioned as a kind of reclaimed land. There is a special reference to fertile land called *Vapkṣetra,* [5] and *Kedāra* [6] in the inscriptions found in fifth century A.D. Reference to non-agriculture land in terms of *Aprahata,Khila* and *Arddha-khila* [7]is also available. The residential land is known as *Vastu-Bhumi*[8] Thus we find that the quality of land and the purpose for which it is used jointly determine the categorization and labeling of land. A king is expected to make neccssary arrangements to ensure the productivity

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1. Atharvaveda 180.1.1
2. 6thCentury A.D., *Maitamachchaila Copper Plate* of Dhruvasena I from Bengal, *Ep. Ind.*, Vol. XXI,p.3
3. 5th Century A.D., *Damodarpur Copper Plate* from Bengal, *Ep. Ind.*, Vol-XV, p. 133
4. 5th Century A.D., *Damodarpur Copper Plate* from Bengal, *Ep. Ind.*, Vol- XV,p.133
5. 5th Century A.D., *Damodarpur Copper Plate* from Bengal, *Ep. Ind.*, Vol- XV,p. 133
6. 5th Century A.D., *Damodarpur Copper Plate* from Bengal, *Ep. Ind.*, Vol-XV, p. 133
7. 5th Century A.D, *Kalaikuri Copper Plate* from Bengal, SI, Vol. I Bk-3, p.353
8. 6th Century A.D., four Copper Plates from Balasore, Orissa, *Ep, Ind.* Vol. XXII., p. 197

of land. Thus, according to *Śukranīti*, it is for the king to see that wells, dams etc. are constructed to ensure irrigation facilities, which in turn determine the prosperity of a state.

> "कूपवापीपुष्करिणाः तड़ागाः सुगमास्तथा ।
> कार्याः खाताद्विभिगुणविस्तारपदधानिकाः ॥ ६३ ॥
> यथा यथाऽह्यनेकाश्च राष्ट्रे स्याद् विपुलं जलम् ।
> नदीनां सेतवः कार्या निबंधाः सुमनोहराः ॥ ६९ ॥"[1]

The transaction of land is important for agricultural as well as commercial purposes. The matters of land ownership, its sale and purchase and determining land related taxes require reliable and valid units, for measuring land were devised and used in ancient India. These include *Adhavapa*[2] *Hala*[3], and *Nivartana*[4] is also mentioned in the *Mahābhārata*[5] The unit may be described as follow:

Western measurement equivalent of these:

1 *Netana* = 9*Bighā*

13 *Netana* =1*Chahura*

1*Chahura* = 120 *Bighā*

According to Kane[6] *Nivartana* is that area of agricultural land where 6 or 8 peasants can work in a day. Other measurements of land areas are: *Kulyāvāpa*[7], *Droṇāvāpa*[8] *Hasta* and *Daṇḍa*[9], *Pādāvartata*[10] and *Pātaka*[1] etc. For example we may refer to the system of land measurement in vogue in Bengal, during 5th/6th century A.D. in the following manner

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[1] *Śhukranīti*, Chapter 4, verse 63-64

[2] 2nd Century A.D.; *Mathura Stone Inscription* from Uttar pradesh, Si, Vol.I p.152-53, L,6 and 7. Fn.2

[3] 2nd Century A.D. *Nasik Cave Inscription* of Vasisthiputra Pulumai from Maharashtra Si Vol.I, pp. 208, Line-3, Fn. 4 *satakami* from Maharashtra, SI, Vol-I,p.208, L. 3,Fn-4

[4] Century AD. *Nasik Cave Inscription* of Bhumiputra Śalākāru from Maharashtra Si. Vol.I p. 1-2.

[5] Sloka 21; Chapter 140 of Śāntiparvan of the *Mahābhārata*.

[6] *History of Dharmāśastra*, Vol.III, p.145

[7] 4th Century A.D. *Damodarpur Copper Plate* Inscription form Bengal, Si, vol-I,p.288, L.11,Fn.9

[8] 5th Century A.D.; *Paharpur Copper Plate Inscription* from Bengal Si, vol-I,p.361

[9] 5th Century A.D.; Daigram Copper Plate Inscription from Bengal, Si, vol; i, p.-358,L-18,Fn.6

[10] Century A.D.; Land grant of Dhruvashena I from Gujarat, Ep.Ind., vol-XXI,p.-299

Table 2

Land Measurement Units used in 5th century A.D. Bengal (Midnapur district)

Droṇa	*Araha*	*Kaṇi*	*Katha*	*Gaṇḍa*	*Kāka*
1	16	64	1280	25,600	10,2,400
	1	4	80	1,600	6,400
		1	20	400	1,600
			1	20	80
				1	4

The above units are comparable with the modern units as follows:

1 *Kāka* =14.06-14Sq. ft.

1 *Gaṇḍa* =56.25 Sq. ft

1 *Kaṭha* =1,125 Sq. ft

1 *Kaṇi* =22,500 Sq. ft

1 *Arha* =90,000 Sq. ft

1 *Droṇa* =14,40,000 Sq. fts

Kauṭilya has given the following scheme for land measurement:[2]

1 *Daṇḍa* =4 *Arthina*

10 *Daṇḍa*=1*Rajju*

10 *Daṇḍa* =40 *Arthina*

or 1 *Rajju* =40 Arthina

3 *Rajju* =40 *Nivartana*

1 *Nivartana*=30 dand

1 *Daṇḍa* =8 *Hasta* or 4 *Arthina*

8 *Hasta*= 8 inches (average)

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[1] 6th Century A.D.; *Gunaigara Copper Plate Inscription* from Bengal Si, Vol-I, p-342, Line-8, Fn.4

[2] *Arthaśāstra*, 11.20

The land was under the total control of king. He was the primary owner of land. There are numerous references of land grant sanctioned by the king to other people. The land grant was not only with religious motive, but also with an intention of systematizing land distribution[1]. There are indications that the treasury hidden below the earth belongs to state.[2]

Treasury, Revenue and Monetary System

The inscriptions under study indicate that there were clear provisions for the financial security, loan and financial investment for the people. The *Junagarh Rock Inscription* of Skandagupta[3]clearly brings out this issue and points towards a system which has widened it's scope for enhancing wealth and prosperity:

"न्यायार्जनेऽर्थस्य च कः समर्थः स्यादर्जितस्याप्यथ रक्षणे च ।
गोपयितस्यापि च वृद्धिहेतौ वृद्धस्य पात्रप्रतिपादनाय ॥"

There are references to permanent endowment (*Akṣhaya-nivi*). The idea inherent in such endowments was that a particular activity may be undertaken on a long term basis without any subsequent additional investment. An interesting reference in *Sanchi Stone Inscription*[4] gives the details in which a devotee named Hariswāmī gave permanent endowment of 12 *Dinars* for arranging for food for a monk, and worship of Lord Buddha . This arrangement implies that the interest was to be used while the captial remained intact.

Undertaking social welfare activities by the state requires financial resources. To this end, taxation is used as a major strategy in today's economy. In Indian tradition treasure is considered as the key factor in state as *Kāmandaka Nitisāra*[5] declares treasury is the root of a king. *Arthaśāstra*[6] also recommends that the state must have a prosperous treasury. The presence of treasury as an important aspect of state is available since 2nd century A.D.

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1. 5th Century A.D.; *Champaka Inscription* from Maharastra,Si, vol-I.p.442-49
2. 5th Century A.D.; *Champaka Inscription* from Maharastra,Si, vol-I,p.442-49; also vide *Viṣṇu Dharmaśāstra*,3,55.
3. 5th Century A.D.; The *Junagarh Rock Inscription* of Skandagupta from Gujarat, Si, Vol.-1, No-25,p.307
4. 5th Century A.D.; *Sanchi Stone Inscription* from Madhyapradesh,Cii, Vol-III, no-62
5. *Kāmandakīya Nītisāra*, 21.33
6. *Arthaśāstra* 6.1

The king is advised to fix taxes after giving serious thought to the prevailing social conditions. A king, therefore, should not impose a lot of taxes on people because of greed, lest it will have negative influence on the state.

> “यथा फलेन युज्येत राजा कर्त्ता च कर्मणाम् ।
> तथावेक्ष्य नृपो राष्ट्रे कल्पयेत्सततं करान् ॥”[१]

Under special circumstances taxes were withdrawn. In fact Revenue should be collected after due consideration of prevailing situation. The treasury is undoubtedly a key to the stability and property of the state. It seems that income from different sources was invested for carrying out various activities pertaining to social welfare. The most important source of state income was tax. The inscriptions provide evidence of the existence of a variety of taxes. These taxes belong to two major categories i.e. agriculture and commerce. Agricultural taxes include *Bhāga-Bhoga,*[2], *Kara*[3]*Udranga- Uparikara*[4], *Llṛpta-Upaklṛpta*[5], *Meya*[6]. *Dhanya*[7], *Halikakara*[8] etc. The commercial taxes include *Śulka*[9], *Bhutavata-pratyaya*[10], *Hiraṇya*[11] and *Ghaṭakara*[12] etc.

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1. *Manusmṛti,* chapter 7 verse 128 and 138
2. 2nd Century A.D.; *Junagarh Rock inscription* of Rudradaman I from Gujarat, Ep-Ind, vol-III, No-6
3. 2nd Century A.D.; *Junagarh Rock inscription* of Rudradaman I from Gujarat, Ep-Ind, vol-III, No-6
4. 4th Century A.D.; *Nalanda Copper Plate Inscription* of Devapāla from Bihar, Ep-Ind, vol-XVII, p-391.L-31
5. 5th Century A.D.; *Poona Copper Plate* of Prabhavati Gupta from Maharastra., SI, Vol-I,p-438, L-18, Fn-3
6. 5th Century A.D.; *Ningondi Land Grant* of Vishnusena from Orissa., Ep-Ind, Vol-xxx, p-112
7. 6th Century A.D.; *Maliya Copper Plate* of Dharasenal II from Gujarat., Cii, Vol-III, p-196,L-26
8. 6th Century A.D.; *Khoj Copper Plate Inscription* from Madhya Pradesh.,Ep-Ind, Vol-XXXI,p-265
9. 2nd Century A.D.; *The Junagarh Rock Inscription* of Rudradaman from Gujarat., SI,vol-I, No-67
10. 6th Century A.D.; *Palitana Copper Plate Inscription* of Dharasena I from Gujarat., *Ep-Ind,* Vol-XVI.p-105, L-16
11. 3rd Century A.D; *Nagarjunikonda Inscription* of Virapursadatta from Andhara Pradesh., Si, vol.I, p-237
12. 2nd Century A.D.; A.D; *Nashika Cave Inscription* from Maharastra., *Ep.Ind,* Vol-VIII,No.8, L.2

The provision of official machinery was also made to ensure proper arrangement of revenue collection, its utilization and monitoring. References are available to a number of officers such as *Bhogika*[1] *Audrāṅgika*[2], *Uparika*[3], *Dhruvādhikaraṇika*[4] *Gaulmika*[5], *Saulkika* (Collector of custom duties)[6], *Hattika*[7], *Hirayasamudayika* (collector of taxes payable in cash probably in lieu of the king's grain share)[8], *Utkotayitri*[9] etc.

The commerce and trade appeared to have moved to the stage of monetary system of transaction. We get several references about buying land and giving it away as *Dāna*. While buying, the cost of land is paid in terms of *coins*[10]. We find existence of a variety of coins such as *Dīnār* (Gold coin)[11], *Rūpaka* (silver coin)[12], *Dramma*(silver coin)[13], *Kārṣāpaṇa* (silver coin)[14] etc. This fact clearly shows that there was a clear move towards monetary mode of economy.

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1. 5th Century A.D.; *Jabalapur Copper Plate Inscription* of Maharaja Hastina from Madhya Pradesh, *Ep.Ind*,vol. XXVIII,p-264 L.23
2. 6th Century A.D.; *Mallasarula Copper Plate Inscription* of Vijaysena from Bengal, SI, Vol.I,p.373, L.4,Fn.9
3. 5th Century A.D; *Bihar Rock Inscription* of Skandangupta from Bihar, Cii, Vol.III, No.12, L.27
4. 6th century A.D. *Copper Plate Inscription* of Dharasena I from Gurarat, *Ep.Ind*, Vol.XVI,p- 105, L.11-12
5. 3rd century A.D.; *Mayakadoni Rock Inscription* of Devapala from Bihar, *EP-Ind*, Vol.XVII,p.391,L.30
6. 4th Century A.D.; *Nalanda Copper Plate Inscription* of Devapala from Bihar, *Ep.Ind*, Vol.XVII, p-391,L.30
7. 4th Century A.D.; *Nalanda Copper Plate Inscsription* of Devapala from Bihar *Ep.Ind*, Vol.XVII, p.391, L.30
8. 5th Century.; *Paharpura Copper Plate Inscription* from Bengal, Si, Vol.I,p.360
9. 7th Century A.D.; *Nidhanapura Copper Plate Inscription* of Bhaskaravarmana from Bengal. Si, Vol.II, p-742, L.64
10. Ist Century A.D; Inscription on some coins of Hermaios and his Kalliope from north-west of INDIA, SI, Vol.I,No.18, 19,34,36 etc. Also vide Cii, Vol-III, No.5,8,9,62,64 etc.
11. Ist Century A.D.; *Taxila Silver Scroll Inscription* of a Kushāṇa king from north-west of INDIA, Si, Vol.I, No.34
12. Ist Century A.D.; *Sui Vihar Copper Plate Inscription* of Kanishka from north-west of India,Si, vol.I, No.41
13. 7th Century A.D.; *Dadhimati Mata Inscription* of the time of Dhruhalana from Rajasthan,*Ep.Ind*, Vol. XI,p-299,1-5-11
14. 2nd Century A.D.; *Nāsika Cave Inscription* of the time of Nahapana from

Economic Institutions

References to general and specific types of communities known as *Śreṇī* suggests that certain segments of society specialized in particular commercial activities. In this connection references may be made to *Tailika Śreniḥ* and *Pattavaya Śreṇī*[1]. The *Śreṇis* refer to people belonging to single or many castes specialised in the same locality.

Contenmporary literature also provides support to the existence of Śreṇīs and *Śreṣṭhis*. Kālidās[2] refers to *Vāstukāra* and *Mudrārakṣasa*[3] refers to jewellers. The chair person of *Śreṣṭhī-s* was called *Nāgara Śreṣṭhi*.

In terms of basic infrastructure, transportation through roadway and waterways were given importance. They were called *Patha*.

Market, Commerce and Trade

Market (*haṭṭah/haṭṭikā*) is a central component of any economy. There are certain references to specialised markets like wool-market (*Ūrṇāsthānas*)[4], jewelery/bullion market (*Suvarṇavīthyadhikṛta*)[5], market for animals (*Gohaṭṭikā*)[6]etc. There are also references to foreign trade of consumer goods, industrial products and luxury ornaments. The *Hāthīgumphā Cave Inscription* of Khāravela[7] referred to *Chinavatani*, Similarly, there is a reference to Sri Laṅka[8]. Reference to various weapons and monuments like Meharauli Iron Pillar[9], Sun- Temple of

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Maharashtra, Si,Vol.I p.165, 1-3 fn. 3

1. 4th century A.D; Mandasara Inscription from Madhya Pradesh, Cii, Vol,III, p.89 5th century A.D; Indore Copper Plate Inscription of Shandagupta from Madhya Pradesh, Cii,Vol. III, No-16
2. *Raghuvaṁśam*, 16,3
3. *Mudrārākṣasa* 1, p.19- 20,28
4. 6th Century A.D.; *Mallasarula Copper Plate Inscription* of Gopachanda from Bengal, Si Vol.I, p.373, L.4, fn.9
5. 6th Century A.D.; *Ghugrahatti Copper Plate Inscription* of Samacharadeva from Bengal,*Ep.Ind*, vol.XVIII, p.74, L.3
6. 6th Century A.D.; *Talesvara Copper Plate Inscription* of Dhutivarman from Uttar Pradesh, Si, Vol.II, p.217, L.25
7. Ist Century A.D. from Orissa, Si, Vol.I, No.91, p.213
8. Jaba, p.591
9. 5th Century A.D.; *Meharauli Iron Pillar Inscription* of Chandra from Delhi, Si, vol.I, Bk.III, No- 14, p.283

Mihirkula time[1]indicate excellence in processing of metals. Use of jewellry[2]has been frequently mentioned and implies skills in the production of ornaments. Production of silk was one of the major commerical activities. And was very popular among women.

"स्पर्शवता वर्णान्तरविभागचित्रेण नेत्रसुभगेन ।
यैस्सकलमिदं क्षितितलमलंकृतम् पट्टवस्त्रेण ॥"[3]

Reference to *Gāndharva art*[4]implies production of musical instruments.

Conclusion

The present preliminary analysis of data from Sanskrit inscriptions reveals that in ancient India an effective economic system was operational. It responded well to the needs of different sectors of the society. Use of coins, processing and production of metals, availablitity of a market system, provision of different officials to look into the financial and commercial matters and presence of multi-directional trade and commerce activities indicate clear recognition of the value of economy as a prime concern of the people. This system promoted skilled labour and offered opportunities to engage in diverse economic activities. The developments in economy in ancient India do provide enough justification for *artha* as a *puruṣāartha* in human life. Bṛhaspati considers *Artha* as a source of all activities. Kauṭilya also says that *Dharma* and *Karma* depend on *Artha*. It is further said that while *Dharma* is the cause of happiness, *Artha* is the source of *Dharma*. The state bestows prosperity.

"अर्थ एव प्रधानः अर्थमूलौ हि धर्मकामाविति ।"[5]
"सुखस्य मूलं धर्मः धर्मस्य मूलमर्थः । अर्थस्य मूलं राज्यम् ॥[6]

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1. 6th Century A.D.; *Gvaliyara Rock Inscription* of Kumāragupta and Bandhuvarman from Madhya Pradesh, CII,Vol.III, No.37
2. 5th Century A.D.; *Mandasora Rock Inscription* of Kumāragupta & Bandhuvarman from Madhya Pradesh, CII,Vol-III, No.18, 19&38
3. 5th Century A.D; *Mandasora Rock Inscription* of Kumāragupta & Bandhuvarman from Madhya Pradesh, Cii, Vol.III, No.18,19 &38
4. 4th Century A.D; *Allahabad Pillar Inscription* of Samudragupta from Uttar Pradesh, Cii, Vol. III,No.1
5. Kauṭilya : *Arthaśāstra*, Chapter 7,1/10-11
6. Cāṇakya Sūtra, 1.2.3

It may be noted that the present account of economy of ancient India has been confined to inscriptions and as such has its own limitations. Inspite of this, the picture that emerges indicates the presence of an indigenous economic system in which state and people both were involved in the activity of production and consumption. Of course, in many ways, the data available from inscriptions indicate that ancient India did evolve an effective system of economy which provided avenues for the development and growth of the people and state[1].

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Facing a Contemporary Challenge from Traditional Indian Viewpoint: Human Rights in Ancient India.

Dr. Tapati Mukherjee

Despite the admitted fact that the formation of United Nations and the promulgation of Universal Declaration of Human Rights can be considered as the significant and crucial beginning of the modern struggle to protect human rights, the truth is that the origin of human rights can be traced back to the very inception of mankind. As a matter of fact, at every stage of every age, visions of human liberation have also been eclipsed. Indisputably, as we moved towards modern times, these voices and visions have been translated into programmes of social action and at the same time, we have to concede that conflicts, wars and despotic regimes have periodically cursed the very foundations of rights, acquired across the centuries, or replaced old conceptions with new approaches to rights. Equally encouraging is the fact that with the growing prominence of groups like Amnesty International, forums like the International Women's Conference, and debates over such issues as humanitarian intervention, it is evident that human rights will play a crucial role in this new era of world politics.

Now what precisely is meant by the term human rights? To put it in a simple way: human rights, by nature of their universal applicability, impose obligations on all individuals and organs of society to respect the rights of all others. The United Nations has defined human rights as follows: (1987).

"Human rights could be generally defined as those rights which are inherent in our nature and without which we cannot live as human beings. Human rights and fundamental freedom allow us to fully develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs. They are based on mankinds' increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection."

To be more precise, human rights are those rights inherent in all persons by virtue of their birth and human dignity. They thus precede law. They are not granted by any authority or Government, but are derived from the essential nature of humankind. No law can deprive humans of their fundamental human rights. In the *Universal Declaration of Human Rights* (1948), human rights have been made applicable to everyone without any distinction of any kind such as race, colour, sex, language, religion, politics etc. Article I — is indeed significant, as it proclaims the greatness and meaning of human life.

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Article 3— proclaims another important aspect.

"Every one has the right to life, liberty and security of person." Of numerous articles upholding fundamental human dignity, some are worth-mentioning, in view of their universality of nature.

Article 4— No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5— No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 9— No one shall be subjected to arbitrary quest, detention or exile.

Article 13— Every one has the right to freedom of movement and residence within the borders of each state.

Article 17— Every one has the right to own property alone as well as in association with others.

Article 19— Everyone has the right to freedom of opinion and expression.

Article 26—Every one has the right to education.

Article 27- Every one has the right to participate freely in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

In our attempt to assess the attitude of the society at large towards human rights in ancient India, the very first question which confronts us is: Does such a study which more or less purports to unearth the past, has any relevance in this jet-set age? The second and more crucial question is : Is it at all judicious or to be more precise, practicable to apply these modern tenets of human rights, most of which have been formulated as outcome of keen awareness of the masses emanating from spread of education and a strong belief in the inherent dignity of man, to the conditions prevailing in India in hoary past, when civilization had just started to dawn in that particular side of the globe? The answer to the first proposition is: despite the fact that some of the problems that confront our present day society may not have been even thought of by our forefathers, it is probable that similar, if not the same, problems might have been faced by them and the solutions to these, as formulated by them in the past, may at least serve to suggest solutions towards unravelling and management of the problems we have to face today. The second question may be answered in this way: since we are not making any value judgement or comparative study of past and present, and since at least some of the human rights are primarily concerned with protection of basic human dignity and thus are absolutely universal in nature, defying barriers of age or social attitude, we are at ease to probe into the past in our quest to explore how human rights, or in other words, human dignity was upheld or negated in ancient India. Plato is known for his anti-democratic stance, as declared in his *Republic*, but that does not necessarily incur any censure for him in view of the fact that he has given expression to the existing view of the intelligentsia of that particular period. In the present case also, our attempt is to unveil and fathom the real picture, however pleasant or unpleasant it might be.

It is indeed a sad irony of fate that despite the lofty philosophy of Humanism, declaring human being in general as children of Immortality as broached by our philosophical treatises like the

Upaniṣad-s and the insistence on equal. treatment to all beings as emphasized by the epic *Mahābhārata*, the fact remains that in ancient India, excepting a few instances where human dignity has been upheld, human rights were grossly violated, mutilated and practically raped by the upper echelons of the society. Since both women and the *Śūdra dāsa*-s were believed to occupy the lowest rung of Indian society, their human dignity or, in modern terminology, human rights had been thrashed at the slightest opportunity and the attitude demonstrated towards them by orthodoxy was unsympathetic in general and cruel on certain occasions to say the least. It is an admitted fact that at the outset of Indian civilization, for an warring Vedic people, migrating, colonising and embittered by fierce opposition from local aborigins, as is evident from the battle against ten kings[1] who were crushed by Tastus under the leadership of Sudāsa, it is virtually impossible to foster hereditary endogamous caste system. As a matter of fact, the Ṛgvedic society on the whole was tribal, pastoral and largely egalitarian. Despite frequent references to the killing of *Ārya* and *Dāsa* enemies, the fact remains that the differences between the *Dāsa*-s and the Ṛgvedic Āryans were clearly ethnic in the initial stages and not a matter of social hierarchy, differentiating between the possessors and the non-possessors. We are, indeed, amazed to notice that in that remote past, the sense of fraternity and fellow-feeling, which was permeated in the hymns of *Ṛgveda*.

''samāno mantraḥ samitiḥ samanī samānaṁ masaḥ saha
cittameṣām//

samānaṁ mantrambhihimantry vaḥ samānena vaḥ haviṣā juhomi//

samanī va ākūtiḥ samānā hṛdayāni vaḥ/

samānamastu vo mano yathā vaḥ susāhāsati''[2]

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was absolutely in tune with the spirit and language of Article of Universal Declaration of Human Rights.

''All human beings should act towards one another in a spirit of brotherhood''. Indisputably, the modern concept of human rights

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1. *R.V.* VII.18
2. *Ibid*., X.191. 3-4

benefitted from the bold declaration of basic philosophy of universality, as declared in the Vedic hymns.

That a basic and major human right, the right to education has been considered as open to all, irrespective of sex or creed in the Vedic age can be substantiated not only by frequent references to learned ladies like Ghoṣā, Apālā or Viśvavārā, but more emphatically by an Atharvavedic assertion, that a maiden can succeed in her marriage only if she has been properly trained during the period of the studentship.

"brahmacaryeṇa kanyā yuvānaṁ vindate patim"[1]

Another very important human right, "right to life, liberty and security of person", as proclaimed by Article 3 has been upheld and squarely supported in Ṛgvedic society, an evidence of wich can be traced in the description of a terrible fight, undertaken by a lady Mudgalinī for her husband's servival as well as of her own.

"Ut sma vāto vahati vāso asyā adhirathaṁ yadjayat sahasram/
rathīr abhūn mudgalānī gaviṣṭau bhare kṛtaṁ vyaced indrasenā//[2]

Another major human right, the right to freely participate in the cultural life of the community (article 27) finds its echo in the bold assertion, made by the female seer Viśvavārā in emphatically declaring her right as the sole performer of Vedic sacrifices, thereby indicating her right to merge with the cultural ethos of contemporary life.

In the Vedic social set-up dominated by a magnitude of mobility, another civil human right "the right to marry and a family" (Article 16) has been upheld squarely by instances of inter-class marriages -a phenomenon definitely substantiating one's own right of choice to marriage. Amidst a shade of doubt regarding the recognition of private property in the later Vedic social hierarchy, the fact remains that two other modern tenets of human rights, viz the right to own property (Article 17) and the right to take part in the Government of the country (Article 21), were enjoyed even by the *Śūdra*-s, lying at the lowest rung of the Vedic society, as was exemplified by frequent

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1. *A.V.*, X.5.18
2. *ṚV.*, X.102.2)

references to rich *Śūdra*-s[1] as well as by references to *Śūdra*-s, occupying ministerial position[2]. It is, indeed, encouraging to note that the religious humanism, if not human right in its modern connotation, influenced, our secular and modern understanding of rights in the Vedic period.

Unfortunately, this ideal condition of society, where human dignity and honour had been upheld gradually ceased to exist. As the nomadic Āryans and according to some scholars, a large section of the strife-ridden fellow Āryans also, both women and *Śūdra*-s were pushed to an abominable position: their dignity lowered and human rights violated every now and then. One is indeed amazed to notice how the fate of these two denigrated people—women and *Śūdra*-s were linked with each other. There are several references in the later Vedic texts to show the servile character of the so-called lower castes.

We may quote here from the *Jaiminīya Brāhmaṇa*, where it has been categorically stated that since the *Śūdra*-s are born without any divine intervention from the feet of Prajāpati, the master of the house is to be considered as divinity incarnate and a slave has to live by washing his feet only—a gross dereliction of two basic human rights: equality, indignity (Article 1) and freedom from slevery and servitude (Article 4). No less pitiable was the condition of the women in this period: their basic human right was also thrashed in the hands of their male counterpart. One is struck with wonder and awe when one finds that no less a person than the venerable sage Yājñavalkya unhesitatingly recommends use of force to make an unwilling wife to surrender to her husband's desires.

"When a wife refuses to satisfy her husband's sexual desire, he should first speak soft words, then try to purchase her (*avakrīṇyāt*) with gifts, and if she still refuses, he should thrash her with his hand or with a stick and force her into subjugation[3].

This again can be treated as a violation of human right, viz freedom from torture, as cruel, inhuman or degrading treatment or punishment" (Article 5).

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1. *Maitrāyaṇī Saṁhitā*, IV.2.7.10
2. *Śatapatha Brāhmaṇa* 3.22
3. *Bṛ. Upaniṣhad*, VI. 4.7

It is a historically accepted fact that in the later Vedic age i.e. about the 8th century B.C., women were gradually divorced from productive labour, which culminates in wealth value. Slowly but gradually, there took place an erosion of honour and respect for the women folk and for *Śūdra*-s also, ground was prepared for atrocious suffering and humiliation, termination of basic human rights like right to live with honour and dignity, etc. in the following centuries to follow.

As we pass on to the age of epics, we are shocked to note more and more violations of human rights. Even the most fundamental human right in the form of "right to life, liberty and security of person (Article 3) has been violated in the *Rāmāyaṇa* as is exemplified in the gruesome murder of *Śambūka*, a *Śūdra* by birth by the dignity—incarnate Rāma on the flimsy ground of his perpetration of penance—an act thoroughly prohibited for him by the scriptures. We wonder whether any other glaring example of rape of justice as well as human rights in our literary tradition can be equated with this incident.

The plight of women and lower castes was no better also in the *Mahābhārata* society. The female attendents (*dāsi*) had been denigrated to a sub-human position as they can be pawned, bought, sold, given away as presents to the masters. Ambikā unhesitatingly sent a *dāsi*, clad in best attire to satisfy the desire of Kṛṣṇadvaipāyana. Obviously the consent of this poor girl was not at all heeded to:

> "*tataḥ svair bhūṣaṇair dāsīṁ bhūṣayitvāpsaropamā* /
>
> *preṣayāmāsa kṛṣṇāya tataḥ kāśipateḥ sutā* //"[1]

The repitition of same incident in the case of Draupadī also, when she was forcibly sent to please Kīcaka by the given *sudeśanā* dearly indicates the sad fact that this was a common practice in the contemporary society—a gross dereliction of two basic human rights, right to liberty being transgressed (3) and freedom from degarding treatment thoroughly dishonoured. More pathetic was the condition of *Śūdra* women at large, who could easily be taken by regenerate classes for pleasure but not for having progeny or practising *Dharma*, a declared medium for satisfying the carnal desire of higher castes, she was denied the status of wife—once again right of freedom from degrading treatment violated.

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[1] *Mbh.*, *Ādi*, 105.24

"Ratyartham api śūdrā syāt na ityāhuḥ"[1]

Another derogatory and inhuman treatment, meted out to women in general, can be traced in the obnoxious custom of *Niyoga*, where women, at the insistene of their husbands, had to court other male despite their strong disliking for the heinous practice. Kuntī's courting of three gods to beget three sons can be counted as exemplary in this respect. To force a women to surrender to an alien person can unequivocally be treated as mutilation of human right i.e. to live with dignity and honour. In the caste-oriented *Mahābhārata* Society even mass murder, perpetrated by Asvatthāman in the *Sauptika Parva* was not punished because of his *Brāhmaṇa* lineage.

"Jitvā mukto droṇaputro brāmhaṇyād gauraveṇa ca"[2]

Here also the right to survival has been violated in the case of those murdered. As a matter of fact, both epics are encumbered with numerous instances of violation of human rights.

As an inevitable repurcussion against Brahmnnical tyranny and dogmatism, there emerged counter movements in the form of Buddhism which is singularly significant for upholding humanistic principles. There are certain moral codes shared by all Buddhists, who by adhering to a strict renunciation of killing, stealing, lying, ingesting intoxicants, and partaking in harmful sex, seek to reach six perfections: generosity, morality, patience, vigour, concentration and wisdom. It is, indeed, interesting to note that the variety of injunctions correspond to the secular conception of rights for others. For example, "thou shalt not kill" implicitly refers to the right to secure one's life, just as "thou shalt not steal" implies a right to property. Admittedely, these Buddhist injunctions are ethical and moral codes and not charter of human rights in their modern connotation; but the fact remains that adherence to these precepts led to ultimate protection of human rights. Unfortunately, this implicit assertion of human rights is one side of the coin only; on the other side, a sad and pitiable picture of the slaves is described in Buddhist texts.

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[1] *Ibid.*, *Anuśāsana*, 44.12

[2] *Ibid.*, *Sauptika*, 16.32

In the *Majjhimanikāya* (51), it has been categorically stated that the slaves were put to laborious work under threat of punishment from their masters—two very basic human rights viz (1) freedom from slavery and servitude and (2) freedom from torture being strongly violated. That there was no respite from this evil practice for these ill-fated and denigrated persons was apparent from the sermons of Buddha himself, who advised them to surrender their fate quietly, considering slavery to be the inevitable result of misdeeds of their previous births. It is no wonder, therefore, that another basic human rigt: freedom of movement(article 13) will be curtaliled in the case of these tortured slaves, as is evident from the assertion of *Dīghanikāya* that since a slave is not his own master, but dependent on others, his freedom of movement is restricted. Even the basic human right to life, liberty and security of person (Article 3)has been negated in *Dīghanikāya*[1] which permits murder of a slave by his master. Despite the propagation of non-violance by Buddhist injunctions, the treatment towards the slaves was mostly cruel, to say the least.

In the age of the *Dharmaśāstra*-s, a big jolt awaits us in the form of strict negation of human rights in the case of lower castes and women in general. The *Dharmaśāstra* writers had even challenged a woman's basic human right ot life by declaring that on death of her husband she should either lead an austere life or embrace death by following the husband on the funeral pyre. Dakṣa was in support of the burning of widows, since according to him, such immolation on the part of wife will lead her to divine bliss.

"naṣṭe bhartari yā nāri samārohet hutāśanaṃ[2]

In the case of women, right to liberty also had been challenged by Manu, who is in favour of always keeping women chained with fetters and any liberty, however, insignificent it might be, should never be offered to women at any stage of their life.

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1. *Dīghanikāya*, 2.52
2. *Dakṣa S.*, IV.19

"pītā rakṣati kaumāre bhartā rakṣati yauvane /
rakṣanti sthavire putrā na strī svātantryam arhati"//[1]

It is, indeed, tragic and ironical at the same time that Indian talent which at the dawn of world civilization propagated the basic philosophy of humanism, had subsequently used its energy in contriving machines of tyranny to oppress the weaker sections of the society in the *Dharmaśāstra* period. The most important social and cultural rights: right to education, right to initiation, right to sacrifice—all had been denied to these helpless and hopeless poor creatures.

"na śūdre pātakaṁ kiṁcin na ca saṁskāram arhati /
nāsyādhikāro dharme'sti na dharmāt pratiṣedhanaṃ"//[2]

Since women and *Śūdra*-s had always been put on the same pedestal, right to property had been denied to both of them by Manu.

"bhāryā putraśca dāsaśca trayah evādhanāḥ smṛtāh /
yat te samadhigacchanti yasya te tasya tad dhanam//"[3]

Even if freed by his master, the right to liberty had been categorically denied to *Śūdra*.

"na svāminā nisṛṣṭopi śūdro dāsyād vimucyate /
nisargajaṁ hi tat tasya kas tasmāt tadapohati //"[4]

We cannot help but feel sad for this wretched group of people who had been blatantly deprived of freedom from torture as cruel, inhuman or degarding treatment or puninshment, as is evinced by a draconian declaration of Gautama[5] in the form that if a *Śūdra* listens to the study of the Vedas with the intention of memorising it, then his ears should be filled with molten lead and lac: if he recites the Veda, his tongue will be cut off; if he masters it, his body should be hacked. Violation of human rights are a regular phenomenon in case of women and lower castes in ancient India.

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[1] *Manu S.*, IV.17

[2] *Ibid.*, X.126

[3] *Ibid.*, VIII.416

[4] *Ibid.*, VIII.414

[5] *Gautama*, XIII.4

It must be admitted that human rights are as old as humanity itself as even in the primitive societies there existed faint notions of individual rights to live. But human rights, as a democratic society experiences today, is the result of the evolution of human consciousness on the basis of the necessary demand for life based on equality, freedom and justice in a civilized society. It is neither fair nor wise to make judgement of social traits, which marked a considerably lengthy part of Indian socio-cultural scenerio, to the contrary, our attempt to evaluate the position of human rights in ancient India should be treated as the curious probe of a modern man to unveil and explore the hitheto shady picture of the past.

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Legal Principles of Uśanas

History

Prof. Satyapal Narang

Ṛgveda:-

The word is found in the *Ṛgveda* both as a name and in relation to *kāvya*.[1] It appears that the first speech or *uktha* or the *mantra* was sung by Uśanas and later it was Vedhas(Classical Lit. Brahmā to whom the origination of the Vedas is attributed) sung it.[2] Uśanas as generator (in the artistic sense with the root *takṣ*) of the power (*sahas saha*) is also found in the *ṚV*.[3] His *kāvya* bestows intelligence to the idiots.[4] He transmitted the poems to *Hotṛ*.[5] This *kāvya* might have been the first poem narrating the history of the birth of *deva*-s against the cult of Vṛtra and might be boosting the ethos of the followers of *Deva*-s against the cult of Vṛtra. Ṛbhu-s had been the singers of these poems in the field. They were perhaps the artists whose main profession was agriculture and who were responsible to sing the *kāvya* of Uśanas amongst the warriors in the time of war. Macdonell has expressed his uncertainty about their exact form and profession. The use of the root *brū* shows that it was recited in battlefield loudly to inspire the warriors to come forward to fight as *Gītā* was recited in the battlefield in the *Mahābhārata* and inspired Arjuna. The use of the root *brū* in the context of Mitra to inspire the Jana (*mitro janān yātayati*

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1. *ṚV*.6.20.11;10.40.7
   A number of references in *BRSW*: Uśanas
2. *ṚV*.4.12.2
3. *Ibid.,* 1.51.10
4. *Ibid.,* 1.51.11: Text:*BRSW*: Uśanas
   cf.Arjuna and the message of Kṛṣṇa in *Gītā*. Another intelligence attribute is found in the *Mahābhārata*.12.5045: buddhyā tvamuśnāḥ (Text in *BRSW*: Uśanas
5. *ṚV*.8.23.17

bruvāṇaḥ)against those who try to take away the *gavyūti* also proves the same.

Perhaps, this *kāvya* found expression in the form of science of Politics of Uśsanas which was responsible to kill the enemies of Indra represented by Vṛtra. It was the conflict of Vṛtrahan vs. Vṛtra. It was to the extent that Indra himself is identified with Uśanas.[1] If we accept Uśanas a land i.e. Oxus, Indra was a king who was responsible to kill Vṛtra with whom the struggle and war is continuous. *Krauñcadvīpa* is identified with Asia minor as well which was divided in seven *varṣa*-s including Uṣṇa[2]

In the *ṚV*. Ṛbhus are also depicted as Uśanas and as poets. His epithet is *dhīraḥ* i.e. an intellectual and the authorship of *kāvya* is attributed to him.[3] He is depicted as a youth[4]who is a singer (*śiñjra*) cf.*śiñjā* in Classical Literature. The tribal romantic youths are singing the songs of lover or other themes including those of warriorhood in the battlefield. In later literature, the same characteristic is available with Kṛṣṇa along with the characteristic of the knowledge of *cakravyūha*.

Relation to fire:-

In the *ṚV*[5] Uśanas is said to have established Agni for Manu. Uśanas had pleased the fire.[6] They used fire to fight as well. (See *vyūha*): Also see: Bhārgava-s *Construction of Vyūha*. The opinion of *Uśanas* is quoted in the *Bhīṣmaparvan* of the *Mahābhārata*, where the dictum of Bṛhaspati is found. A small army should present a compact front while one who has a large army should spread it out. Then a reference is made to a *vyūha* called *Vajra*[7]. The same *Pravan* speaks of a *vyūha* called *Krauñcāruṇa*[8] which was suggested to Indra by

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1. *ṚV*.4.2.1.1; 6.20.11
2. Saxena, Savitri, *Geographical Survey of the Purāṇas*, Delhi, 1995,pp.65-67
3. *ṚV*.9.87.3 For his *kāvya* in the *Mahābhārata*. See: Sorensen; *Mahābhārata Index*
4. *Ibid*.10.40.7
5. *Ibid*., 10.407
6. *Uśanāśca prasannārciḥ*
   Uśanā kāvyastvā ni hotāraramasādayat/
   Āyajim tvā manave jātavedasam// *Ibid*., 8.23.17
7. 10.7
8. 50.40

Bṛhaspati; a *Vyūha* called *Krauñca* is mentioned in *Droṇa-parvan*[1]. In the *Karṇaparvan* of the *Mahābhārata*[2]., it is said that a certain *vyūha* (array of army) was arranged according the opinion of Bṛhaspati and *Uśanas*.[3]

It is noteworthy that Kauṭilya deals with *vyūha*-s[4] and in the first *sūtra* refers to the arrangment of a *vyūha* according to Uśanas according to *Bṛhaspati*[5] A *Bārhaspatya vyūha* is also alluded to.[6]A number of *vyūha*-s are mentioned in the *Manusmṛti*[7], viz *Daṇḍa, Śakaṭa, Varāha, Makara, Sūucī, Garuḍa,* and *Padma*[8] *Vajra vyūha*-s are also mentioned[9] there is a mention *śakaṭa*[10] and *Vjra*[11] in the *Arthaśāstra*.

It is remarkable that the *Vajra* array referred to above is mentioned in *Kauṭilya*[12]. A *śyena* array is mentioned by *Kauṭilya*[13] though not *Krauñca* and that an array called *Śakaṭa* is mentioned in the *Droṇaparvan*[14] which occurs in *Kauṭilya*[15] also[16]

Authorship

Uśanass: as mythological figure:- In the *Mahābhārata* he is sitting by the side of Bhīṣma with other *ṛṣi*-s.[17]

Uśanās identity as Śukra: He is compared to Śukra. Perhaps it was the reason of their identity.[18] His transformation to Śukra is

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1. 7.25
2. *Karṇaparvan*, 46.27
3. 31.12.13
4. X.6
5. Kane, P.V. 1968,P.V. 1968,pp. 159-60
6. Kane. P.V.1968, p.161
7. VII.187
8. VII.188
9. VII.191
10. X.6.26
11. X.6.35
12. X.6.35
13. X. 6.12
14. 7.24
15. X.6.26
16. Kane, P.V.1968, p.160
17. See: Sorensen: *Mahābhārata*. Index, p.221
18. *BRSW*: Uśanas, Also the epics

also alluded to in the *Mahābhārata*.[1] Uśanā's identity as Bhārgava:-A verse of Uśanas or Bhārgava highlights the importance of the king over the wives and the money.[2]Most probably the Bhārgavas had been the custodians of the living fire-mountains and their profession was to make charcoal in the fireplaces to identify them with Āngirasas also.[3] In the Purāṇas, Bhṛgu has been accepted as a range of the Himālayas whose peak is known as *Bhṛgutuṅga*.[4]

Uśanas as an authority:-In the *Mahābhārata*[5] it is described how the Supreme Being composed a hundred thousand *śloka*-s on *Dharma*, and how Manu Svāyaṁbhuva promulgated those *dharma*-s and how Uśanas and Bṛhaspati composed *śāstra*-s based on the work of Manu Svyāṁbhuva.[6]

Besides the works on *Nīti* and Politics, Auśanasas wrote on the *Pāñcarātra* system as well. It is one of the 108 texts listed in the *Padmatantra*[7]. This is mentioned as a source book in *Hariharacaturaṅga*[8] which is a work on chess and quite possible originally a work on military science dealing with four types of army. But the correct reading is *Īśānasaṁhitā*.[9]

Uśanas's, *Sūtra* work of: From quotations from Haradatta's commentary on *Gautama* and *Smṛticandrikā* it appears that they had access to a *sūtra* work of Uśanas dealing with all branches of *Dharma* viz. *Ācāra*, *Vyavahāra* and *Prāyaścitta*.[10]

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1. See:Sorensen: *Mahābhārata*, Index, p.221
2. Kane, P.V.1968,p.272 *rājānaṁ prathamaṁ vindet tato bhāryāṁ tato dhanam/ rājanyastrai lokasya kuto bhāryā kuto dhanam//*
3. For the mythological and other details in the *Mahābhārata*. See: Sorensen: *Mahābhārata*. Index, pp.38ff
4. Saxena Savitri, *Geographical Survey of the Purāṇa-s*, Delhi, 1995,p.391
5. *tasmāt pravekṣyate dharmān manuḥ Svāyambhuvaḥ svay svāyambhuveṣu dharmeṣu śāstra cauṣānase Kṛte// Mahābhārata Śānti*, 59.80-85
6. *Mahabāhārata* (*Śānti* 59.80-85), *tasmāt pravakṣyate dharmān manuḥ* svāyaṁbhuvaṇ svayam/ svāyambhuveṣu śāstre Cauśanase kṛte//
7. NCC.III P.104
8. Gode, P.K. *Studies in Indian Literary History*, I.p.477
9. See edn. Madras Govt. Or Mss. Lib.P.144: NCC.
10. Kane, P.V. 1969,pp.269-270

Work on Politics:- According to Kane. "That he wrote a work on Politiics follows from several circumstances. Kauṭilya quotes the *Auśanasāḥ* several times. It is almost certainly referring to a work. That work contained directions on the administration of Justice also.[1]

***Auśanasa Dhanurveda* or *Auśanasa-saṁhitā*:-** It is a work on the military science, the extracts from which are found in the *Vīramitrodaya* and *Lakṣaṇaprakāśa*.[2]

Uśanās Niti:-Rules of Uśanas and Bṛhaspati are mentioned in the *Vanaparvan* of the *Mahābhārata*[3] Draupadī says that her brothers were taught the *Nīti* of Bṛhaspati[4] and it is stated that men are supported by (or held to the right path) by rules promulgated by **Bṛhaspati** and **Uśanas.**[5]

Uśanas, *Gāthā*s of: -*Harivaṁśa Purāṇa* speaks of *Gāthā*-s of Uśanas. At another place there is an allusion to the *śāstra* of Uśanas.[6]

Uśanas, Smṛti of: Published by Jivānanda and *Manu*:- There is a similarity between both the texts.[7]Even the prose passages bear a close resemblance to the versified *Smṛti* on many points, e.g. the prose passages about the duration of the satisfaction of manes by[8] the offerings of the flesh of various animals occur almost in the same words in the versified *Smṛti*: of *Uśanas*.[9]

***Uśanas Smṛti*, Contents of:** Kane has analysed the contents of the Deccan College Collectin. The two manuscripts are named as *Auśanasa Dharmaśāstra* in prose with a few verses, viz. No.644 of *Viśrāmbāg* (i) and No. 191 of A 1881-82. The first contains only....It

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1. Kane, P.V.1968, pp.268
2. Printed with Hindi translation: Lahore, 1923; See *British Museum Printed Books*; 1906-28, 1139-40 See Also: *BDCRI*. XIV. 1952,pp.208-209
3. *Mbh, Vanaparvan*, 32.61
4. *Ibid.*, 150.29
5. *Mahābhārata. Vanaparvan* 150.29 *Bṛhaspatyuśanḥproktairnayairdhārayanti mānavāḥ Uśanas-śāstra*:-In the *Harivamśa Purāna*, there is an allusion to a *śāstra* by Uśanas
6. *Harivaṁśa*: *Gāhāścāpyuśanasogītāḥ*: For the other *Gāthā*-s of the *Mahābhārata*: See: Sorensen: *Mahābhārata* Index.
7. Kane, P.V.1968, pp.268-269 e.g. the verse: *dattvā Vedānatyartam* occurs on p.525 and the verse *minantritastu yo vipro adhvānaṁ sampradpadyate* on p.527
8. *Kane, P.V. 1968*, P.267 fn
9. *Kane, P.V. 1968*, pp.268-269 Ref. Jīvānanda, Pt.I.p.522.

treats of *Upanayana*, daily observances like *Ācamana*, Vedic study, occasion of *Anadhyāya*, the *dharma*-s of *Snātaka*-s; *Śrāddha*, impurity on birth and death, rites after death, *Prāyaścitta*-s for the mortal sins and lesser sins.[1] Regarding the Ms. Kane continues: "only two folios (2 and 4) and the available portions begin in the midst of the 2nd chapter. In the 2nd ms. also the first folio is wanting and there are gaps in the IVth chapter. It is noteworthy that the 2nd folio of the 2nd ms begins just at the beginning of the 2nd folio of the first.

The work is a brief (on 8 folios) in seven *adhyāya*-s. Their contents are: I. impurity on birth and death; purification of certain things in certain ways as with water, ashes etc.

II. The four *Varṇa*-s and the mixed castes such as *Rathakāra, Ambaṣṭha Sūta, Ugra, Māgadha* etc. i.e. the *Vrātya*-s.

III. No bodily injury to be done to Brāhmaṇa; *Prāyaścitta* for killing a Brāhmaṇa or a man of the other varṇa and for other *Mahāpātaka*, *prāyaścitta* for eating the meat of certain animals and for eating plants like garlic, *prāyaścitta* for adultery. Moreover, there are discussions whether a Brāhmaṇa could marry a *śūdra* girl; *prāyaścitta*-s for killing of various beasts and birds; fourteen *Vidyā*-s.

IV. *Srāddhakalpa*: what Brāhmaṇas are *Paṅktipāvana*; details of *śrāddha*; food and flesh at *śrāddha*;

V. what things a Brāhmaṇa could not sell;

VI. Punishment for the *mahāpātaka*-s; what are pure things at all the time.[2]

In the context of *āhnika*, Uśanas has been quoted in *Smṛticandrikā*.

Anadhyāya: *Smṛticandrikā* quotes prose passages on Uśanas on *anadhyāya*.[3] The first four *muhūrta*-s of *trayodaśī* are prohibited. Haradatta has quoted a passage of Uśanas on *Āpastamba Dharma Sūtra*.[4]

Daṇḍanīti:-In the opinion of *Karṇaparvan*. there is only one and the sole *nīti* of Uśanas[5]

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[1] *Kane, P.V.1968*, ps.270

[2] *Ibid.*, pp.266-267.

[3] *Smṛticandrikā*, I.59 Q. Kane, P.V. 1968 In the printed text vol.I (*anadhyāya*) p.155 *Yathāhośanā:-Trayodaśyāṁ prathamāṁścaturo muhūrtānnādhīyīta*

[4] Kane.P.V.1968, p.270

***Vidyā*-s**:-The *vidyā*-s mentioned by Uśanas are fourteen in number. They are the six *Aṅga*-s, four Vedas, *Mīmāṁsā*, *Nyāya*, *Dharmaśāstra* and *Purāṇa*-s. It will be noted that there is a *śloka* from *Ṣaḍaṅgaḥ* which is almost the same as Y.13.[1]

***Trivarga* and fort**:-According to the law of Uśanas,the king should construct a fort in the water and execute the *Trivarga* i.e. *Dharma*, *Artha* and *Kāma*[2]

Activities of the king: 8 in number:-Medhātithi like Kullūka on *Manu*[3] and Medhātithi on *Manu*[4] quotes two verses speaking of eight activities of a king viz. *ādāne* etc.[5]

Purohita:-In the opinion of Uśanas, a king who has no *Purohita* i.e. a real advisor and not a religious person, is swallowed by others (*ucchiṣṭa*). Regarding his religious position, in the *Mahābhārata* he is recognized as a scholar of the astrological omens and the political disasters. (*utpāta*).[6]

Securing of allies:-

The *Pañcatantra* says that "realm (or gist) of politics is threefold, viz. thoroughness according to Viṣṅugupta, the securing of allies acording to Bhārgava (Uśanas) and distrust according to Bṛhaspati.[7] The story of the young woman and the old husband also mentioned

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19. *Arthaśāstra* II *Daṇḍanītirekā vidyetyauśanasāḥ*
[1] *Caturdaśavidyāsthānāni punaḥ ṣaḍaṅgāścatvāro Vedāḥ Mimāṁsā Nyāya eva ca / Dharmaśāstraṁ Purāṇaṁ ca Vidyā hyetāścaturdaśa* Kane, P.V. 1968, p.267 f.n.
[2] *Prāgudaka-pravaṇaṁ durgaṁ samāsādya mahīpatiḥ/ trivargatryasampūrṇam upādāya tamudvahet//* Kane, P.V. 1968
[3] VII 154
[4] *Ibid.*, VII.15
[5] On *manu*: *"Kṛtsnaṁ cāṣṭavidhaṁ karma pañcavargaṁ ca tattvataḥ/ anurāgāpavargau ca pracāraṁ maṇḍalasya ca// Kullūka quotes 2 verses of Uśanas:- aṣṭavidhaṁ karma Uśanasoktam yathā:-* The following 2 are quoted by Medhātithi on *Manu* VII.15 *Ādāne ca visarge ca tathā praisaniṣedhayoḥ/pañca, e cārthavañcane vyavahārasya cekṣaṇe/ daṇḍaśuddhau tathā yuktaḥ ātmaśuddhau tathaiva ca// aṣṭakarmā divaṁ yāti rājā śakrābhipūjitaḥ// Kalpataru* on *Rājadharma*, p.106.
[6] *Mahābhārata Śānti*: 70 after, 2 *uchiṣṭaḥ sa bhavedrājā yasya nāsti purohitaḥ* and *athānyānāṁ nimittānām utpātānāmathārthavit/*
[7] *Pañcatantra*: NSP., Bombay, 1936,p.103 verse, 47
Sukṛtyam Viṣṇuguptasya mitrāptirbhārgavasya ca /
Bṛhaspateraviśvāso nītisandhistridhā mataḥ // Kane, P.V.1968

Uśanas and Bṛhaspati in the *Hitopadeśa,* both authors of a *Dharmaśāstra* and a *Arthaśāstra*. According to Sternbach, *Hitopadeśa* quotes these authors citing the texts of the *Mahābhārata* and *Pañcatantra*.[1]

The 2 verses of Kullūka cited above are related to both *Dharmaśāstra* and *Arthaśāstra*. The topic like *ādāna, visarga, praiṣa, niṣedha* and *ātmaśuddhi* are related to *Dharmaśāstra* whereas the topics like *arthavaćana, vyavahāra* and commitment in *daṇḍaśuddhi* or all these topics may be related to the *Arthaśāstra* in the context of *Śakrābhipūjita*. Praiṣa and *niṣedha* are not understood both in the context of *Dharma* and *Arthaśāstra*.

Kane has entered the verse in the context of the *Arthaśāstra* tradition but has not given its meaning.[2]

Ministers, Appointment of: Viśvrūpa (I.30) asks the king to appoint ministers in accordance with the views propounded in the *śāstra*-s of Bṛhaspati in which the *śāstra*-s of Manu, Bṛhaspati and Usanas are joined together[3]. This work on Politics probably contained verses also.[4]

Fort: ***Trivarga***

Spies: Uśanas has referred to 8 kinds of spies vis-a-vis 5 kinds referred to by Manu. *Kalpataru* on *Rājadharma*[5], quotes 2 verses of Uśanas in which the 8 types of spies are mentioned.[6]

Army:-The army of Bhārgavas or Aṅgirasas consists of 16 types (*ṣoḍaśāṅga*).[7]

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[1] Sternbach, L.*JSAIL*.I.p.147

[2] Kane, P.V. 1968

[3] 1.30

[4] Kane, P.V.–1968, p.266

[5] p.108

[6] Kane, P.V. 1968, pp.163-164

[7] *Mahābhārata*, Gītā Press, Gorakhpur Edition, *Śāntiparvan*, 89 after 73 Bhārvagānrorasa, lar, a ṣodaśāṅgam ca yad balam/ VIṣam māyā ca daivaṁ ca pauraṣaṁ cārthasiddhaye// These are the aśloka-s attributed to Uśanas rearding *Daṇḍanīti* and *Trivarga*. *Ślokāścośanasā gītastān nibodha Yudhiṣṭhira/Daṇḍanīteśca yanmūlaṁ trivargasya ca bhūpate!//*

Social Institutions

Purity: *Niyoga:*—Uśanas has been quoted by Hardatta on *Gautama Dharma Sūtra*[1]. These passages are not mentioned in the ms. given by *Kane.*[2] It is quite possible that the institution of *Niyoga* which was known to the law of Uśanas was losing ground and hence mss. were omitting the passages. The same position is available in the *Mahābhārata,* particularly in the context of the text of inheritance.

***Sūtaka*:-** *Uśanas Dharmaśāstra* quotes very often the views of others with the words ''*eke*'', for example it says, the impurity on birth is ten nights for the parents of the child but according to some it is only for the mother[3]

Instant *śauca*:-In the Ms.No. 644 of Viśrāmbag (1) in the Deccan College there is a fragment of Uśanas where we read *upaspṛśa....manurāha*: *Bāle deśāntarasthe vorādhvāne*?? *Anāśake'gnipraveśe ca sadyaḥ śaucam* occurs in *Manu*[4] the same connection[5] For the rest compare Manu. anusmṛti: Ed.J.K.Dave, Bombay, 1978 Vol.II.5.78 *Bāle deśantarasthe ca pṛthakpiṇḍe ca saṁstihite/Savāsā jalamāplutya sadya eva viśudhyati* and *Manu*: 5.93 *na rājñāmaghadoṣosti na vratināṁ na satrīm//* According to Kane, 1968, it should probably be read *deśāntarasthe ca sāgnike*. No. 191 of a 1881-82 is another fragment of Uśanas which contains the same passages. Bühler's manuscript read: *Sadyaḥ śaucānaṣṭ-patitābhitanninditācārair na saṁvaset* and he proposes śaucamaṣaucamiṣṭamiti...

This ms. is either influenced by Manu or is important for its *dharmaśāstra* for migrants who are in a haste to finish the details of the prescription and are following the doctrine of Instant purity. According to Kane,'' we must probably read *deśāntarasthe ca sāgnike.*''[6]

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[1] 18.5

[2] Kane, P.V. 1968, p.270

[3] Kane, P.V 1968 p.267,f.n. *Daśarātraṁ mātupiturbhyāmāha sūtakaṁ māturityeke*: folio 2a The details on the basis of *Gautama Dharmasāsūtra*, 14.14; Haradatta's comm. there on for various views; Baudhāyanadharmasūtra I.5. 105-109 etc. has been digested by Prof.Kane.

[4] *Manu.*, 5.78

[5] Kane, P.V. 1968, p 144 f.n.

[6] *Ibid*.

Āśakecca sadyaḥ śaucam. The context of the *bhāṇḍaśauca in śrāddha* shows that Uśanas had been laying stress on the purity, particularly that of the utensils, which are placed on the ground, by the cow- dung.[1] Uśanas has an independent opinion regarding the washing of teeth. In his opinion quoted in the *Smṛticandrikā* one should either break the wood meant for washing the teeth or one should wash the teeth with the fingers.[2]

Prāyaścitta:-Aparāka quotes Uśanas dozens of times, about the quotations being in prose (most of them on *prāyaścitta*.[3]

Varṇas:

Inter-castes:-Patriarchal Status:-

It is interesting to note that he states that the son of a Brāhmaṇa from a *Kṣatriya* wife is a *Brāhmaṇa* and the son of a *Kṣatriya* from a *Vaiśya* wife is *Kṣatriya*.(p.814 on Vyavahāra)[4] The son of a *Brāhmaṇa* from a *Śūdra* woman is called *Pāraśava* , but according to some he is Niṣāda. The whole of the portion of the manuscript, according to Kane, about the mixed castes bears a very close resemblance to **Baudhāyana Dharmasūtra**[5] except in a few particulars.[6]...*Vaiśyām ambaṣṭhaḥ. Śūdrāyām pāraśavo niṣāda ityeke. Kṣatriyeṇa vaiśyāyaṁ kṣatriyaḥ śūdrāyāmugraḥ Vaiśyena śūdrāyāṁ vaiśyaḥ Śūdreṇa vaiśyāyāmāyogavaḥ kṣatriyāṁ ksttā Brāhmaṇyaṁ Cāṇḍālaḥ* etc. According to Uśanas, the son of a *Brāhmaṇa*, *Kṣatriya* or *Vaiśya* from a wife of the *varṇa* immediately next to it, belonged to the caste of the father.[7]

Anuloma:-See: *Śrāddha*

Niyatakāla:-See: *Śrāddha*

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[1] *Tatra gomayodakairbhūmi-bhājana-bhāṇḍaśaucam kuryāt Śva-vid-varāha-mārjāra-kukkuṭa-nakula-śūdra*-1....Kane, P.V. 1968, p.270 f.n. It occurs in *Smṛticandrikā* also III p.409,411

[2] Kane, P.V.1968,pp.271-272

[3] *Ibid*.

[4] Kane, P.V. 1968, p.272

[5] 1.9

[6] Kane, P.V. 1968, p.268 f.n. The ms.(3rd Ch.) has:-*Tatra savarṇāsu savarṇaḥ Brāhmaṇena kṣatriya*...Sa,204

[7] Kane, P.V.1968, p.267 f.n. Ref.Chapter III Folio 3a

Brāhmaṇ: ātatāyī: killing of:-According to Uśanas tradition, there is no sin or punishment attached to one if killed as an *ātatāyi*.[1] i.e. with a weapon to kill a person. That was the citerion for the division of the *Dharmaśāstrin* and an *Arthaśāstrin* which is alluded to in the *Mahābhārata*, *Arthaśāstra* of Kautilya and in details in *Mitākṣarā* i.e. *Brāhmaṇamudyamyāyāntam*. It was, perhaps, due to the following of the tradition of the Uśanas that the *Arthaśāstra* of Kauṭilya was declared as *nirghṛṇa* and became an obsolete and undesirable law and was unpopular amongst the *Brāhmaṇa*-s.[2]

Vaiśya (Vit?):-According to Uśanas, dogs *Vaiśya (vit?)*, boar, cat, mangoose, *śūdra*, a lady in menses and the husbands of *śūdrā* should be avioded. It occurs in *Smṛticandrikā* also.[3]

Śūdra:-Likewise, a *Śūdra* should also be avoided. About the intercaste marriage: See: Intercaste: op.cit. and Special rules for *Śrāddha*.

Abuse to *Śūdra*:-Haradatta quotes a prose passage of Uśanas on the fine for a *Kṣatriya* abusing a *Śūdra*.[4]

Others:-In Jīvānanda's collection of Smṛtis there is an *Auśanasa-dharmaśāstra* in 51 verses. It deals with mixed castes and their avocations , such as *sūta*, *māgadha*, *cāṇḍāla*, *śvapaca*, *pulinda* etc. The same work occurs in Anandaśrama collection, pp. 46- 48[5]. For their livelihood, *Mitākṣarā* remarks that the means of livehood for the mixed castes should be sought for in the works of Uśanas and Manu.[6] Kullūka on Manu[7] also speaks of the means of their livelihood as sale of hides and working on hides ware which is attributed to Auśanasa.[8]

We find many references in minor *Dharmaśastra*-s to impure food of washermen, actors, those who lived by singing and playing on musical instruments etc.[1] These people were regarded as impure and *dvija*-s are prohibited to have sexual intercourse with the wives of such people. They will go for penances in the case of doing such an action.[2]

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[1] Kane, P.V.1968, p.270

[2] cf. *Kādambarī: 'Śukanāsopadeśa: kim vāteṣām sāmpratam.....*

[3] *Śva-vid- varāha- mārjāra-kukkuṭa-nakula-śūdra-rajasvalā- śūdrābhartāraśca dūramanapāyitavyāh (apanetavyāh)*. Kane, P.V. 1968, p.270 f.n.

[4] Kane, P.V. 1968, p.270 *Gautama Dharma Sūtra*, 12.10 Pt. I, pp. 497-501

[5] *Ibid*. eteṣām vṛttayaḥ auśānase mānave ca draṣṭavyaḥ

[6] *Ibid*.

[7] *Manu S.* X.49 *Yājñavalkya*.I.94

[8] Kane,P.V, 1968,p.270

According to Uśanas those who lived on singing and playing on musical instrument should also be put in the category of impurity.[3]

Śrāddha: Uśanas is quoted in this context in *Smṛticandrikā Kalpataru* (*Gṛhasthakāṇḍa*) quotes it 8 times, in *Śrāddha* 18times (8 times in prose); in Vyavahāra 11 times; (all verses, except one prose passage on p.814 on *anuloma* unions) and 6 times in *Niyatakāla*.[4]

Women

Gṛhasthakāṇḍa:-For the opinion of Uśaṇas in this regards, *See: Śrāddha*.

Accroding to Uṣanas, dogs, *Vaiśya* (*vit*)? boar, cat, dog, mangoose, *śūdra*, a lady in menses and the husbands of *śūdra* should be avoided. It occurs in *Smṛticandrikā* also.

Animals

According to Uśanas, dogs, *Vaiśya* (*vit*)?, boar, cat, dog, mangoose, *śūdra*, a lady in menses and husbands of *śudra* should be avoided. It occurs in *Smṛticandrikā* also.

Law and Kindness:-Infants, aged, diseased, helpless and distressed persons should be treated with kindness. They should be given special protection of the state, because of their dependence and their own affairs.[5] Infants were mentioned in *Manu*[6] *Yājñavalkya S.*[7] *Bṛhaspati*[8], *Viṣṇusmṛti, Kauṭilya*[9] *and Śūlapāṇi* on *Yājñavalkya S.*[10]

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[1] *Uśanas-Saṁhitā* 4.30 in *"The Dharmaśāstra Text"* Vol. I.Ed. By M.N. Dutta, Calcutta, 1908 or in *Yājñavalkya Smṛti* with *Vīramitrodaya*: Sternbach, L.JSAIL.I.pp.266-67

[2] Sternbach, L.JSAIL.I.Paragraph 19A and notes 210-218 to chapter II

[3] Sternbach, L/JSAIL.I.271ff.

[4] Kane, P.V.1968,p.271

[5] Sternbach,L.JSAIL. I.p.322

[6] *Manu. S.*, 8.163

[7] *Yājñavalkya S.*, 2.32

[8] *Bṛhaspati S. 96.52*

[9] *Kauṭilya* 184.11

[10] *Yājñavalkya S.* 2.32.

Distressed persons are mentioned in *Yājñavalkya S./*, *Bṛhaspati* quoted in *Vyavahāramayūkha*[1] and *Nārada*[2]

Definitely the tradition of *Bṛhaspati*, perticularly the old or *Vṛddha*, belongs to the Uśanas tradition of law and must be the migrants where their law became obsolete or was lost in span of time. Kauṭilya preserves both the Bṛhaspati and Uśanas law in the *Arthaśāstra*.

Unmatta:- or a mad person is mentioned in Manu, Yājñavalkya *Vyavahāramayūkha*[3] etc.

Vyavahāra:-See: *Śrāddha*

Debts:-Among the views on *Vyavahāra* quoted from Uśanas are some interesting ones. It was he who said that a son was not bound to pay his father's debt, if it was a fine or unpaid toll or what is not *vyāvahārika*.[4]

Infants etc. in court:-The above mentioned category falling within the category of kindness could not be called as witnesses. Infants are mentioned in *Manu*[5] *Yājñavalkya S.*[6], *Viṣṇu- smṛti*[7], *Nārada*[8] because they would give fake evidence due to their ignorance *(ajñāna)*.

Evidence

Ordeal: See: Uṣanas on Witness

By infants etc. *(Ātura)*:-In the context of evidence, distressed persons are mentioned in Uśanas as quoted in the *Vyavahāra-mayūkha*[9] along with *Manu*[10], *Nārada*[11] and *Ārta Nārada*.[12]

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[1] *Vyavahāra M.*, 13.28;6.42

[2] *Nārada S.*, 1.41

[3] *Vyavahāra M.*13.28

[4] Kane, P.V.1968,p.271 f.n. *daṇḍaśeṣo vā śulkaṁ taccheṣameva vā/na dātayaṁ tu putreṇa yacca na vyāhārikam//* and Aparārka on *Yājñavalkya S. IĪ* 42

[5] *Manu S.*, 8.66,71

[6] *Yājñavalkya S.*, 2.32

[7] *Viṣṇu smṛti* 8.2.3

[8] *Nārada S.* I.187, 190,191

[9] *Vyavahāra M.* 17.6

[10] *Manu S.*, 8.71

[11] *Nārada S.*, 1.179

[12] Sternbach, L. J*SAIL*.I.pp.322ff

Sureties:- All the above categories, particularly the infants, and elderly people (*bāla* and *Vṛddha*) were not acceptable as sureties. **Contracts:-**They are considered as incapable to conclude any contracts.[1]

Witness: blind, deaf, old etc.:-Uśanas holds that even blind, deaf or old men, women, minors could be witnesses in charges of *sāhasa*. (*Aparārka*[2]). He is also quoted on ordeals, on *svāmipālavivāda* and on *steya*.[3]

Fine to Witness:- *Karṇaparva*.has quoted the opinion of Uśanas in this regard. According to the contradiction in the statement of the witness, there shall be *pūrva*, *madhyama* and *uttamadaṇḍa* as prescribed in the law of Uśanas.[4] Kauṭilya quotes *Auśānasāḥ* who prescribes fines in cases where witness proved stupid etc.[5]

Partition:-Kauṭilya speaks of *Auśanasa's* method of partition (in all allowing a tenth additinal share to the eldest son.[6] Moreover, Uśanas speaks of, except the diamonds, elder son's share will consist of one extra share.

The principle of Uśanas is that even if the independence of partition of a person is done, there is no independence with regards to his successive share which is earned by him extra (*svadhā*).[7]

These are a few legal principles of Uśanas, perhaps, the earliest jurist of ancient India. These prinicples in relation to the principles of Bṛhaspati and Angiras must be interpreted independetly to know the real contribution of Auśanasas to this land. Since it is the earliest and the root of the law, its application must be considered in the modern law to see the suitability to modern India.[8]

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1. Sternbach, L.J*SAIL*. No. XIV and V.Suretyship
2. Kane, P.V. 1968, p. 267
3. *Ibid*., p.271
4. *Arthaśāstra*, 3.11: *sākṣī- baliṣyṣveva pṛthaganuyoge deśa...alāryāṇā pūrvamadhyamottamā daṇḍā ityauśanasāḥ*
5. *Kauṭilya* III.II.44;Kane, P.V.1968,p.264
6. *Ibid*., III.6
7. *Ibid*., 35 *catuṣpādābhāve ratnavajrāṇām daśānāṁ bhāgaṁ dravyāmānekaṁ paratimukta-svadhā-pāśo hi bhavati*.
8. It appears to be a *Mīmāṁsā* doctrine where even if a man is released from all the *pāśa*-s, there is a *pāśa* of *suvadhā*.

ABBREVITATIONS

BDCRI-Bulletin of Deccan College Research Institute, Poona

BRSW: Böhtlingk and Roth: *Sanskrit Worterbuch*

JSAIL-Sternbach, L.*Juridical Studies in Ancient Indian Law*, Vol. I and II. Delhi

K=Kauṭilyā's *Arthaśāstra*

Kane, P.V.1968=Kane, P.V. *History of Dharmaśāstra*, Vol.I. revised, Poona, 1968.

MBH-Mahābhārata

NCC-New Catalogus Catalogorum, Madras Univesity

RV-Ṛgveda

Sternbach, L.*JSAIL*=Sternbach, L.*Juridical Studies Andian Law*, Vol.I and II. Delhi.

U-Uśsanas/Auśanasas

Y-Yājñvalkya Smṛti or Compendium

Bhartṛhari—An Embodiment of Knowledge and Philosophy

D.OJHA

Amongst several Sanskrit Iyricists in the history of Sanskrit literature the most eminent is Bhartṛhari, the grammarian, philosopher and poet in one. Only the literary training of India could make suh combination possible and even then it has hardly a parallel and people are still debating his legacy after 13 centuries of his death. Bhartṛhari's works are of special interest from scientific standpoint. The perfection of Bhartṛhari's poetry, his complete mastery of all the artistic resources of Sanskrit, his immortal '*Śatakatrayam*' are a great school of thought and artistic skill. Some of the scholars arrive at a conclusion that nothing can be said of Bhatṛhari, with certanty, on his life, even to his actual period etc.[1] Indian tradition unquestionably sets down in *Śataka*-s as the work of one man i.e. Bhartṛhari and does not consider them (mere) anthologies and the only definite thing is that he flourished in seventh century A.D. Again, the tradition ascribes to him an exposition of the "philosophy of speech" entitled *Vākyapadīya*. Whatever be the controversy, a rare combination of a poet and a scholar in Bhartṛhari[2] is glorified in the following verse by an anonymous writer.

महान्तः कवयः सन्तु महान्तः पण्डितास्तथा ।
महाकविर्महाविद्वानेको भर्तृहरिर्मतः ॥

All that can be gathered from the traditions about the life-history of Bhartṛhari is that he was of royal descent and that being disgusted with world he renounced it and retired to a forest and

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1. D.D.Kosambi, Authorship of *Śatakatrayī*, *Journal of Oriental Research*, Madras, Vol. XV, 1946, PP. 64-67.
2. A.A. Macdonell, *A History of Sanskrit Literature*, Varansasi, 1962, P. 286

further he was a man of poetic talent, great scholar and a yogin[1] Itsing, the Chinese traveller, records that having turned into Buddhist monk, the poet again became a layman and fluctuated altogether seven times between monastery and the world. Bhartṛhari blamed himself for it but could not overcome his inconsistency[2].

A verse to be found of *Nītiśataka*[3] with the commentary called *Arthādyatanikā* of Mahābālakṛṣṇa Śāstrin suggests the reason for Bhatṛhari's renunciation of the would.

यां चिन्तयामि सततं मयि सा विरक्ता,
साप्यन्यमिच्छति जनं स जनोऽन्यसक्तः ।

तस्मत्कृते च परितुष्यति काचिदन्या,
धिक् तां च तं च मदनं च इमां च मां च ॥

Bhartṛhari is foremost among those who wrote *Nītiśataka*-s. The term *'nīti'* intended in the proper sense, to include a series of poems, which are not tracts or text books, giving a metrical expositions of complex philosophical or moral themes but which gives impressive poetic expression to traditional wisdom, the wisdom which springs from intimate observation of men and manners'[4]. "If Cāṇakya is just a name that has been used as the supporting pillar for gnomic poetry Bhartṛhari is a real personality[5] and the pioneer in the field of composing *Nītiśataka*.

As usual, this *Śataka* begins with a benedictory verse, being an invocation to *Parabrahman*. The remaining verses are grouped under 10 heads called *Paddhati* mamely *Mūrkha, Vidvat, Māṇaśaurya, Artha, Durjana, Sujana, Paropakāra, Dhairya, Daiva and Karma*.

The nature of a *mūrkha* and the impossibility of convincing him even by *Brahman* are very charmingly explained as ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति[6] We can see a surprisingly beautiful correspondence in the following statement: "A learned blockhead is a greater blockhead

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1. M.R. Kale, *Nīti* and *Vairāgyaśatakas*, introduction. P.10
2. A.A. Macdonell, *A History of Sanskrit Literature*. P. 286
3. Nirṇayasagar Press, Bombay Edn. 1949 (12th Edition.)
4. S.N. Desgupta, *History of Sanskrit Literature*. Vol.1, P.398
5. M.Winternitz, *History of Sanskrit Literature*. P. 15
6. *Nītiśataka*. V.2.

than an ignorant blockhead''[1]. It is a matter of common experience that ignorance cannot be avoided even though there is a remedy (prescribed by *Śāstra*) for every evil.

शक्यो वारयितुं जलेन हुतभुक् शूर्पेण सूर्यातपो,
नागेन्द्रो निशिताङ्कुशेन समदो दण्डेन गौगर्दभः ।

व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं,
सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥[२]

Another popular example in the figure *Vyatireka* is quoted which clearly depicts that speech alone is decorating a man, since it has no possibility of being destroyed:

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोऽज्ज्वलाः,
न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।

वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते,
क्षीयन्ते खलु भूषणानि सततं वाग्भषणं भूषणम् ॥[३]

The following verse is often quoted as a tribute to poetry and poets, who are immortalized through their *Kāvya* compositions, even after their mortal bodies perish:

जयन्ति ते सुकृतिनो रससिद्धाः कवीश्वराः ।
नास्ति येषां यशः काये जरामरणजं भयम् ॥[४]

The unique importance has been given to wealth in the following verse which seems to be omnipotent in the present scenario of the society:

यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान् गुणज्ञः ।
स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ति ॥[५]

The difficulty in understanding the secret of politics is very charmingly explained by comparing it to a prostitute in the following stanza:

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1. Benjamin Franklin *''Wit and Wisdom''* Delhi 1069.
2. *Nītiśataka. V.*10
3. *Ibid, V.15*
4. *Ibid, V.32*
5. *Ibid, V.* 32

सत्यानृता च परुषा प्रियवादिनी च,
हिंस्रा दयालुरपि धर्मपरा वदान्या ।
नित्यव्ययप्रचुरता च धनागमा च
वाराङ्गनेव नृपनीतिरनेकरूपा ॥[१]

Jetterson comments on politics in relation to the above *śloka* as follows. "Politics is such a torment that I would advise everyone I love not to mix with it".

It is noteworthy that Bhartṛhari makes proper use of a few poetic conventions. He alludes to *Nīrakṣīraviveka* of a swan which is an ideal for those who want to have discretion and which even Brahman connot change. A lion being a personification of all dignity has been referred to in the verse ending with किं जीर्णं तृणमत्ति मानमहतामग्रेसरः केसरी "[2] and in the verse सिंह शिशुरपि निपतति[3]/ Apart from these conventions, the poet refers to some mythological events to support his more statements. For instance, Rāhu's swallowing sun and the moon on account of which we have, it is believed, solar and lunar eclipses respectively is alluded in the verse द्वावेव ग्रसते[4] and शशिदिवाकरयोः[5] Ādiśeṣa's bearing the burden of the whole universe on his hoods, Indra's feat of cutting down the wings of flying mountains and God's churning the ocean are clearly referred to in the verses 27, 26 and 71 respectively.

Sri Aurovindo, who has translated the *Nītiśataka* into English under the title "the century of morals" changed his minds (after a proper thought) designated it "century of life". He says rightly I had at first entitled the translation the century of morals but the Sanskrit word *Nīti* has a moral complex sense. It includes all polity and worldly wisdom, the rule of success as law of ideal conduct and gives scope for observation of the terms and forces, determining the movements of human character and action.[6]

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1. *Ibid., V.*38
2. *Ibid., V.*21
3. *Ibid., V.*30
4. *Ibid., V.*26
5. *Ibid., V.* 85
6. Aurobindo, the *Century of Life*. II Edn. 1948, Pondicherry Introduction

Bhartṛhari's concept of love is universal in the sense that he, unlike Amaru, is aware of and describes lovers' moods, various aspects of love, both favourable and adverse. Though it is called a dark under-current not at all visible at first, it is a natural course of love and though nothing is more charming than a woman, yet nothing is more torturing than a woman.

सत्यं जना वच्मि न पक्षपातात्, लोकेषु सप्तस्वपि तथ्यमेतत् ।
नान्यन्मनोहारि नितम्बिनीभ्यो, दुःखैकहेतुर्न च कश्चिदन्यः ॥[1]

The advent of youth in a beautiful woman exhibited in all her graceful limbs is her decoration as well as her weapon to trap poor young men:

भ्रूचातुर्यात् कुञ्चिताक्ष्याः कटाक्षाः
स्निग्धा वचो लज्जितान्ताश्च हास्याः ।

लीला मन्दं प्रस्थितं च स्मितं च,
स्त्रीणामेतद् भूषणं चायुधं च ॥[2]

While in the mood of admiration for woman's charm, the poet concludes that the synonym for woman i.e. "*abalā*" is meaningless, since even Gods like Indra have been conquered by her.

याभिर्विलोलतरतारकदृष्टिपातैः,
शक्रादयोऽपि विजितास्त्वबलाः कथं ताः ॥[3]

In the absence of his beloved, the brightness goes out of his life.

Besides the lamp, the flaming hearth,
In the light of sun of moon and stars
Without my dear one's lustrous eyes
This world is wholly dark to me.[4]

Bhartṛhari's frame of mind wavering between abandon and restraint can be seen in the following utterances:

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1. Śṛṅgāraśataka. *V*.40
2. *Ibid*., *V*.3
3. *Ibid*., *V*. 10
4. *Ibid*., *V*.14

आवासः क्रियतां गाङ्गे पापहारिणि वारिणि ।
स्तनद्वये तरुण्या वा मनोहारिणि हारिणि ॥[१]

स्तनपरिखिन्नं यौवनं वा वनं वा ।[२]

Within Freudian morbidity he visualises Eros as a fisherman who casts woman as his bet on the ocean of the world, catches man attracted by the lure of red lips and bakes them on the fire of love.[3]

विस्तारितं मकरकेतनधीवरेण
स्त्रीसंज्ञितं वडिशमत्र भवाम्बुराशौ ।
येनाचिरात्तदधरामिषलोलमर्त्य-
मत्स्यान् विकृष्य विपचत्यनुरागवह्नौ ॥[४]

Even while dealing with *Śṛṅgāra* the ethical teacher in the poet peeps in here and there. Following is one of such a stanza where Bhartṛhari reveals himself as an ethical teacher.

तस्याः स्तनौ यदि घनौ जघनं च हारि,
वक्त्रं च चारु तव चित्त किमाकुलत्वम् ।
पुण्यं कुरुष्व यदि तेषु तवास्ति वाञ्छा,
पुण्यैर्विना न हि भवन्ति समीहितार्थाः ॥[५]

This ethical statement reminds us Kālidāsa's similar outlook already expressed in *Śākuntalam*.

अनाघ्रातं पुष्पं किसलयमलूनं कररुहै-
रनाविद्धं रत्नं मधु नवमनास्वादितरसम् ।
अखण्डं पुण्यानां फलमिव च तद्रूपमनघं
न जाने भोक्तारं कमिह समुपस्थास्यति विधिः ।[६]

The delight of life and love is as much captivating as they are reprehensive. The mood of dejection may be due to infidelity of women as explained in the following stanza :

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1. Śṛṅgāraśataka., *V.*38
2. *Ibid., V.*32
3. Krishna Chaitanya, *History of Sanskrit Literature*. P. 417
4. *Śṛṅgāraśataka. V.*51
5. *Ibid., V.16*
6. *Śākuntalam.* Act. II-11

जल्पन्ति सार्धमन्येन पश्यन्त्यन्यं सविभ्रमाः ।
हृद्गतं चिन्तयन्त्यन्यं प्रियः को नाम योषिताम् ।[१]

Also the poet is aware of the fact that her speech is nectar-like sweet, whereas her heart is full of poison.

मधु तिष्ठति वाचि योषितां, हृदि हलाहलमेव, केवलम् ।[२]

So, it is easy for us to understand Bhartṛhari's simple philosophy of love. "Woman is both joy and sorrow, trouble and appeasement, there is continual attraction and continual repulsion from loving so much the poet ceases to love at all and takes to asceticism. As a man of artistic temperament and strong position the poet frankly delights in all that is delightful, but it gives him no peace, nor any sure foothold anywhere. The outburst against women can be placed his bitting interrogation who has created woman?[3]

आवर्तः संशयानामविनयभुवनं पट्टणं साहसानां
दोषाणां सा निधानं कपटशतमयं क्षेत्रमप्रत्ययानाम् ।

स्वर्गद्वारविघ्नो नरकपुरमुखं सर्वमायाकरण्डं
स्त्रीयन्त्रं केन सृष्टं विषममृतमयं प्राणिलोकस्य पाशः ॥[४]

Thus, we learn that Bhartṛhari's ultimate aim in this *Śataka* appears to overcome fascination of women, which is due to passion. Ideal man, according to the poet, is one who even in prime of youth is not captivated by the charms exhibited in many respects by women. With all artistic narration of love's ecstacy, the poet is of the opinion that enjoyment with young beautiful women resulting in dejection is paving way for renunciation. This is what Macdonell says in this connection.

Towards the end of the century the poet's heart begins to turn from the allurements of love. "Cease, maiden" he exclaims, "to caste thy glances on me: thy trouble is in vain. I am an altered man; youth has gone by and my thoughts are bent on the forest; my infatuation is over, and the whole world I now account but as a wisp of straw".

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1. *Śṛṅgāraśataka*. V.50
2. *Ibid., V.*60
3. S.N. Dasgupta, History of Sanskrit Literature P. 164
4. Śṛṅgāraśataka V.45

Thus, Bhartṛhari prepares the way for his third century i.e. "the *Century of Renunciation*".[1]

We can consider Bhartṛhari again as the best poet, writing *Vairāgyaśataka*, whose attitude is said to be seen in his *Śṛṅgāraśataka* itself. For example, the poet, though incapable of conquering the temptation of a beautiful women, condemns her as the store-house of filth and as such implies that it is only fools who take delight in her company. The following line clearly brings out the poet's mood namely, *Vairāgya*:

प्रत्यक्षाशुचिभस्त्रिकां स्त्रियमहो मोहस्य दुश्चेष्टितम् ।।[२]

Renunciation (*Vairāgya*) may be due to real knowledge of Brahman or due to dejection of worldly pleasures. It is usually argued that frustation of life leading to discouragement results into detachment:

वैराग्यं कस्य न प्रेयो विरागो यदि जायते ।

It is because of the fact that in the *Vairāgyaśataka*, we find many verses describing futility of worldly enjoyments and the ultimate resort to *Vairāgya* and that alone leads to peace.

Vairāgyaśataka begins with an invocation to Lord Shive as follows.

चेतः सद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः[३]

Though man is old and weak, desire becomes younger and stronger. The verse contains तृष्णैका तरुणायते; Evergrowing nature of desire is suggested very charmingly in the following famous verse.

भोगा न भुक्ता वयमेव भुक्ताः
तपो न तप्तं वयमेव तप्ताः ।

कालो न यातो वयमेव याताः
तृष्णा न जीर्णा वयमेव जीर्णाः ।।[४]

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1. A.A. Macdonell, *A History of Sanskrit Literature* PP. 343-344
2. *Śṛṅgārasataka, V.*41
3. *Vairāgyaśataka, V.*1
4. *Ibid., V.7*

For Bhartṛhari, in the mood of dejection, describes that breasts, appearing very attractive, are nothing but a heap of flesh and blood. But poets (others) compare these with golden pots. Thus, the ignoble (since perishable) feminine beauty (physical only) is glorified unnecessarily by the poets.

स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ,
मुखं श्लेष्मागारं तदपि च शशाङ्केन तुलितम् ।

स्रवन्मूत्रक्लिन्नं कटितटशिरः स्पर्धि जघनं,
मुहुर्निन्द्यं रूपं कविजनविशेषैर्गुरुकृतम् ॥[1]

The poet is very clear about the fact that however pleasant may be the *Viṣaya*-s, such enjoying the company of a beloved wife (*Kāntā*), yet they are not permanent.

Temporary nature of worldly pleasure is only known to a *jñānin*, who thereupon renounces world, for, he is aware of the fact that everything other than *Vairāgya* is full of fear:

भोगे रोगभयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्यभयं बले रिपुभयं रूपे जराया भयम् ।

शास्त्रे वादभयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥[2]

The famous verse ending each line with ततः किम् clearly suggests futility of all that is satisfying senses. Getting vast wealth, defeating enemies, securing friends etc. are some of the desires which when fulfilled, are going to make a man very proud, since he thinks that he has achieved everything in this world. But a *jñānin* ignores all these as worthless.

प्राप्ताः श्रियः सकलकामदुघास्ततः किं,
न्यस्तं पदं शिरसि विद्विषतां ततः किम् ।

सम्पादिताः प्रणयिनो विभवैस्ततः किं
कल्पस्थितास्तनुभृतां तनवस्ततः किम् ॥[3]

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[1] *Ibid.*, *V.* 16

[2] *Ibid.*, *V.* 31

[3] *Ibid.*, *V.* 67

When old age approaches, a man will have aversion for several sensual pleasures and when death puts its cold hands (inevitably), one becomes conscious of the fact that it is only Lord Śiva who is capable of protectiong him from the cycle of births and deaths (*saṁsāra*)

हा ज्ञातं मदनान्तकाङ्घ्रियुगलं मुक्त्वास्ति नान्या गतिः[1]

In the highest meditation of mind, trival distinction among the different names of the same God finds no place, yet due to daily routine, the poet is in the habit of praying God by name of Śiva.

महेश्वरे वा जगतामधीश्वरे, जनार्दने वा जगदन्तरात्मनि ।
न वस्तुभेदप्रतिपत्तिरस्ति मे, तथापि भक्तिस्तरूणेन्दुशेखरे ॥[2]

The century ends very appropriately describing the nature of a man who has realised *Parabrahman* and who is about to merge with Him and thereby suggests that the physical body made of five gross elements (*mahābhūta*-s) again marges with them. The poet says goodbye to these five elemants who have assisted him in realising his final goal.

मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जलं
भ्रातर्व्योम निबद्ध भवतामान्त्यः प्रणामाञ्जलिः ।

युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल
ज्ञानापास्तसमस्तमोहमलिमा लीये परब्रह्मणि ॥[3]

In brief, we may conclude that a *jñānin* may appear to be indulged in the worldly enjoyment for a moment, yet he is always keeping before his mind the final goal viz. Liberation. which is possible only on account of detachment.

Bhartṛhari, for his contribution to the field of philosophy of grammar, designated as *Mahāvaiyākaraṇa*, has established *Śabdabrahma* in his famous work '*Vākyapadīyam*'. He established शब्दाद्वैतवाद as Śaṅkara propounded अद्वैतवाद. In the very first verse of *Vākyapadīya* he tells that *Brahman* is अनादिनिधन i.e. having neither beginning nor end. From this शब्दब्रह्म all the पदार्थ activities like derivation and interpretation are initiated in the whole world.

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1. *Ibid., V.*83
2. *Ibid., V.* 84
3. *Ibid., V.* 100

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम् ।
विवर्ततेऽर्थभावेन प्रक्रिया जगतो मतः ॥[1]

The person, who is profound of *Śabda* by which *Brahman* is attained, knows *Parabrahman* and hence there is no difference between *Śabdabrahman* and *Parabramhan*

द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत् ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥[2]

Vākyapaīya is an uncomparable work of Indian philosophical tradition. One can know the latent talent of Bhartṛhari, if he takes a view on the *Vākyapadīya* being he is the most eminent scholar of *Padaśāstra* and master in the field of philosophy and not less than that of Patañjali, Kātyāana and Ācārya Śaṅkara in any respect.

It we discuss about the philosophy as depicted in the works of Bhartṛhari and his life philosophy, he tells in the beginning of *Nītiśataka* about his being a *Vedāntī*. In the verse No. 92, he adores *Karman* as it is the most important thing in one's life. Bhartṛhari treats five senses as the enemies of *Paramārtha*[3]. Regarding the world (*Saṁsāra*) his view can easily be read from the following stanza:

यत्रानेकः क्वचदपि गृहे तत्र तिष्ठत्यथैको,
यत्राप्येकस्तदनु बहवस्तत्र नैकोऽपि चान्ते ।

इत्थं नेयौ रजनिदिवसौ लोलयन् द्वाविवाक्षौ
कालः कल्यो भुवनफलके क्रीडति प्राणिशारैः ॥[4]

Bhartṛhari's view regarding *Mokṣa* or *Śreyas*, is well described in *Nītiśataka* where he shows the right path to attain the *śreyas*.

प्राणाघातान्निवृत्तिः परधनहरणे संयमः सत्यवाक्यं
काले शक्त्या प्रदानं युवतिजनकथा मूकभावः परेषान् ।

तृष्णा श्रोतोऽविभंगो गुरुषु च विनयं सर्वभूतानुकम्पा,
सामान्यं सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥[5]

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1. *Vākyapadīyam,* V.1
2. Bharati Joshi, *Mahāvaiyākaraṅa Bhartṛhari* P.67
3. *Śṛṅgāraśataka* V.59
4. *Vairāgyaśataka* V. 59
5. *Nītiśataka*. V. 54

Bhartṛhari was the follower of Śaiva philosophy as it was clear from verses of *Vairāgyaśataka*[1]. The gist of *Sāṁkhya* philosophy and *pañcīkaraṇa* of *Advaita Vedānta* are well described by Bhartṛhari in the verse मातर्मेदिनि......परब्रह्मणि, already quoted earlier in this paper.

The humanistic spirit of Bhartṛhari's works, his striving to understand man's place in nature and society, his impassioned call to break the chains of social bondage are comprehensible and closet to the heart of contemporary man who is dominating over nature. The lyrics of Bhartṛhari are not only endowed with grammatical theories, *Śṛṅgāra, karma* etc. but they are well-versed with *Iśvara,* the philosophy of *Advaita Vedānta, Śāṁkhya. Yoga* and the high thought of *Upaniṣad*-s, *Pañcatanmātrā, Pañcamahābhūta* and *mokṣa*. Now at this stage, people particularly cherish the quest for a way of life worth of a human being which is so characteristics of the poetry of Bhartṛhari, that commendable son of India and classic of world literature.

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World-wide Perspective of *Sudarśanacakra*

Dr. Mrs. Rajani S. Patki.

Lakṣmītantra is one of the important texts of *Pāñcarātra Āgama*. The text discusses the nature of prime Energy, Supreme Power of *Paramatattva*. The Prime energy works in the world with three forms, namely *Sūrya*: the Energy of the Sun or Solar Energy; *Agni*: Fire Energy and *Soma*: Lunar Energy. The Solar Energy is heat oriented or power enhancing; Fire energy is work oriented or kinetc energy, the Power behind the Action; and Lunar Energy is medicine oriented or Soothing Power. All of the three Energies together form *Sudarśana cakra*. *Sudarśanacakra* is a wheel, mainly known as a weapon held by Viṣṇu. However, *Lakṣmītantra* describes it as a world wheel where the world exists and works through the Lakṣmī who has manifested in the three forms as above, according to the will of Nārāyaṇa. The text says that the *Cakra* is an origin of six Courses of world phenomena: *Ṣaḍadhvānaḥ*, namely *Varṇa*, the world of alphabets; *Kālā*: the qualities like knowledge etc.; *Tattva*: basic elements from which the Universe evolves; *Mantra*: particular form of speech from which a particular Power can be set to work; *Pada*: the waking, dreaming sleeping and observing states of the consciousness of all beings; and *Bhuvana*, through which the sentient and insentient worlds live. The *Cakra* works as a protector and destroyer of the world as well as the protector of devotee who worships it accordingly. The *Cakra* works according to the will of Nārāyaṇa only who can hold it in his hand.

In this article it is proposed to go into details of the *Sudarśana Cakra* occurring in *Lakṣmītantra* stanzas 42 to 45 and 55 to 71, i.e. 16 verses of 29th *Adhyāya*, 65 verses of 30th *Adhyāya* and 82 verses of 31st *Adhyāya* i.e. total 163 verses which describe *Sudarśanacakra* in detail. The energy bearing the effulgence of crores of suns and moons sprung from the mouth of Lakṣmī. When that energy works as the destroyer of the enemies, it is called *Sudarśanacakra*. It is known as *Āgneya*: fire and *Vaiṣṇava*: Viṣṇu's weapon. The energy is completely kinetic, breath of life force (*jīva*, life span and breaths), as well as the origin of all weapons and all energies. It is the prime instrument used in the Five Main Actions of Hari. All of the Actions are impossible without this energy. This energy has manifested itself in this *Cakra* form for the act of protection and destruction of the Universe which is offspring of Viṣṇu's will. The energy is the origin of *Varṇa*, *Kalā Tattva*, *Mantra*, *Pada* and *Bhuvana Cakra*-s. The kinetic energy of this *Cakra* is called *Vaiṣṇavi Śakti*. According to *Lakṣmītantra* the *Mantra*-s are divided into four types, namely *Bīja*, *Piṇḍa*, *Pada* and Samjñā. The four types of mantras of this energy are as follows—

Bījamantra सहस्रार इम् । (29.58)

Piṇḍamantra सहस्रार (29.60)

Padamantra ॐ ज्र: क्र: फट् डुं फट् फट् कालचक्राय स्वाहा । (30.3-5)

Saṁjñāmantra सहस्रार हुं फट् (30-9) षडक्षरमन्त्र

This *Cakra* is full of the six qualities *Jñāna*, etc. of Lord Viṣṇu. It should be meditated with the particular cycles of *Bījamantra*, so that it will work as the reliever of all pains bondage. This *Cakra* is to be meditated with all its limbs, i.e. *Akṣa*: axle, *Nābhi*: centre, *Āra*: spokes, *Nemi*: outer cover, *Pradhi*: inner cover. On the axle there are र, स, र, letters. Spokes are 1000 in number. The end of the spokes is called *Vyūha*: *Jāgṛti*, *Svapna*, *Suṣupti* and *Turīyā*. Nemi is made of *Māyā*, *Prasūti* and *Triguṇas*. *Sattva*, *Rajas*, *Tamas Pradhī* is made of Principles like *Prakṛti* etc. *Nābhi* is made of *Kalā*. The *Parā*: supreme *Śakti* resides on the *Cakra* in the form of alphabets अ to क्ष

ॐ, ह्रीं, क्लीं, ज्र:, these *bījākṣaras* stay in the centre of the *Cakra*. At the outer side of the main *bījākṣara*-s there is a series of 1000 *mantra* made of alphabets mixed with sixteen vowels. The sum is counted as the division of alphabets in क, च ट, त, प, र, ल, व, श, ष, ल, क्ष, ज्ञ total number 31x16 य, स, ह are excluded. The other cycle is क्र, च्र, ट्र, त्र, प्र, ऱ्र, ल्र, व्र, श्र, ष्र, ह्र, क्ष्र, i.e. total 31x16. Therefore, 31x16x2=992 words plus सहस्रार इम् =i.e. eight words is equal to 1000. (pl.see annexure). One should meditate the *Cakra* with these *mantra*-s.

Drawing of *Sudraśanacakra*

The text describes the carving or drawing method of this *Cakra*. It is as follows—

One should draw a circle with four divisions, each of the divison consists of 250 spokes. In the circle the 1000 *mantra*-s referred to above are to be written starting from the East direction and ending with the North direction. On the sub directions, starting from *Āgneya*: East-South one should place the four goddesses, namely *Jayā, Vijayā, Ajitā, Aparājitā*. All of the weapons fall in between spokes and other parts of the circle. On the front side of the circle, there are the bright figures of *Pravarttaka* and *Nivarttaka* fire weapons, holding the signs of the weapons on their heads. Each one of he *Nivarttaka* weapons, stands with folded hands in *Namaskāra* position. Because of the signs held on their heads, we can understand which of the weapons is working over there. On the other side of the circle the four main goddesses should be placed. Their names and directions are as below—

East—*Mahālakṣmī*. South—*Mahāmāyā*. West—*Sarasvatī*.

North—*Mahiṣāmardinī*.

In front of them *Brahmā, Viṣṇu, Maheśa* should be placed. After that, one should draw the twenty-four elements of the powers governing the states like *Turīyā* etc. Then one should place the deities who help in *Saṁsāra* i.e. world phenomena. Before them one should place the different *loka*-s like भूः,भुवः,सुवः,जनः,सत्यम् and the huge mountains like मेरु etc., along with the rivers like Gaṅgā, seven oceans: *Kṣīra* etc., Groups of *Yakṣa, Gandharva, Kinnara*; the planets along with the sun, the constellations, astral bodies, thirty-three crores of gods: This picture looks like the hundreds of bees gathered on the bee-hive. At the outer side there are 10,000 *Pravarttaka* and 10,000 *Nivarttaka* fires: design of 20,000 flames.

Pravarttaka Fire

This Fire is called *Kālāgni*: the destroyer. This Fire destroys demons and monsters. It flashes with 10,000 burning flames. The *Tāraka* i.e. protector *Piṇḍamantra* of this Fire is *Om, Raṁ, Yaṁ, Um*. ॐ, रं, यं, उं

By nature this Fire is calm, quiet, serious and bright like the Sun. It flashes with 10,000 burning flames. But it is not a destroyer. It gives relief. Its *Piṇḍamantra* is *Oṁ, Raṁ, Vaṁ, Uṁ,* ॐ, रं, वं, उं

Both of these Fires are *Agni—Somamaya* i.e. made of the *Agni* and Soma part of *Lakṣmī*'s energy. However, by the divine will of *Lakṣmī Nivarttaka* Fire calms down the *Pravarttaka* Fire. The text says that one who meditates on these 20,000 (द्वी अयुत) flames of the Fire can get off most powerful difficulties.

***Mantra-s* of *Pravarttaka* and *Nivarttaka* Fires**

Inner part of the hemisphere of the circle: *Pradhī* is the form of *Kālapuruṣa;* Lord of Great Time. He is with ten sense-organs, he has seven forms and of golden colour.

About the *mantra*-s the text says that there are eight classes of alphabets क, च, र, त, प य, श, क्ष combined with अ to अः vowels. From their combinations the *mantra*-s like ॐ हं (हं) कं नमः and ॐ वं कं नमः form. These are *Pravarttaka* and *Nivarttaka mantra*-s respectively. These *mantra*-s stand on *pradhi*. Each of the fire consists of seven short consonants'flames and seven long consonants' flames. First group is *Pravarttaka* and second group is *Nivarttaka*. One should meditate on both types of flames.

In the inner side of *Nābhi*: centre portion, there are four *Vyūha* forms namely, *Vāsudeva, Saṅkarṣaṇa, Pradyumna* and *Aniruddha*. They stand with the *bījākṣras*, namely, ह स्र ह म भं भं बं फं ञं झं ञं छं मं (30.48.49) There are also their *Yuhāntara* forms, केशव, नारायण, माघव, गोविंद, विष्णु, मधुसूदन, त्रिविक्रम, वामन, श्रीधर, हृषिकेश, पद्मनाम, दामोदर, (30-50.)

They are along with their spouses. On the four directions there are the four goddesses. They reside with their crores of helping deities. The Goddesses and their directions are as below-

East—*Kamalā*, South—*Kīrti*. West—*Jayā*. North—*Māyā*.

The *Sudarśanacakra* consists of *Ṣaḍadhvāna* and it is the form of Lord Viṣṇu.

Sudarśanagāyatrīmantra—

नमश्चक्राय विद्महे सहस्रज्वालाय धीमहि तन्नश्चक्रः प्रचोदयात् । (31.35.36)

Śaktigrāsamantra—

ॐ प्रं महासुदर्शन चक्रराज महाध्वग अस्तगत सर्वदुष्टभयंकर छिन्धि छिन्छि भिन्धि भिन्धि विदारय विदारय, परमन्त्रान् ग्रस ग्रस भक्षय भक्षय भूतानि त्रासय त्रास्च (31.40.43)

The *mantra* is called *Sudarśanamantra*. One should add *Kavacaphaṭmantra*—Huṭ and *Astramantra* fa to this, along with *Svāhā* at the end. With this addition this *mantra* is called *Śaktigrāsamntra*.

Kālacakra form of _Sudarśanacakra_—

Sudarśanacakra is also called as *Kālacakra*. The brightness of this *Kālacakra* has no limit, no boundaries. It is *Anādi* and *Ananta*. Year, seasons, months, fortnights, days-nights are related with spokes, axel, inner parts, outer parts, centre of the *Cakra*. The twenty-five alphabets i.e. from *Ka* to *Ma*, bring glory to *Pradhī* and *Nemi*. Lord Viṣṇu holds this *Kālacakra*. This *Cakra* can be placed on the machine and can get momentum through it. The different weapons placed on the *Cakra* destroy demons and masters. Not only that but simply by its memory one can destroy one's enemies. If one studies it all over day and night one can destroy one's *karmāśaya* i.e. the bunch or bag of the effects of the actions done in this and previous lives. This *Cakra* also takes care of the devotee and the whole world. The *Āgneyī* and *Kriyāśakti* of *Lakṣmī* work in the form of *Sudarśanacakra*.

The *Ahirbudhnya Saṃhitā* supports this view. The *Ahirbudhnya Samhitā* speaks about *Sudarśanacakra* in different *Adhyāyas*. In the third *Adhyāya* the book says-

सोऽयं सुदर्शनं नाम संकल्पः स्पन्दनात्मकः ।
विभज्य बहुधा रूपं भावे भावेऽवतिष्ठते ॥ ३९ ॥

सर्वभावात्मिका लक्ष्मीरहंता परमात्मिका ।
तत् तद् धर्मिणी देवा भूत्वा सर्वमिदं जगत् ॥ ४३ ॥

निष्कलेन स्वरूपेण साऽपि तद्वन्नियच्छति ।
तदीयैका कला भूतिर्जगद्भवनसंज्ञिता ॥ ४४ ॥

व्यापारो वास्तवस्तत्र जगन्नियमनात्मकः ।
निष्कला या क्रियाशक्तिर्लक्ष्म्याः सौदर्शनी कला ॥ ४५ ॥

प्रकाशाह्लादपाकैर्यद्विश्वस्योपचिकीर्षतः ।
सूर्येन्दुवह्निरूपेण तदा चक्रं सुदर्शनम् ॥ ४८ ॥

देवदैत्यादिकान् भावान् यदा तौ भजतः स्वयम् ।
तत्तदस्त्रमयी देवी तदा सौदर्शनी क्रिया ॥ ४९ ॥

In the seventh *Adhyāya* the book says—

एका शक्तिर्हरेर्विष्णोः सर्वभावानुगामिनी ।
देवी षाड्गुण्यपूर्णा सा ज्ञानानन्दक्रियामयी ॥ ६५ ॥

भव्यभावकभेदेन सा द्विधा भावमृच्छति ।
भावकस्तत्र संकल्पः सुदर्शनमयो हरेः ॥ ६६ ॥

The description of *Sudarśanacakra* occurring in the *Lakṣmītantra* unfolds the mystical perspective of the world where the activities like creation, sustenance and destruction take place every now and then. No body can control them or know them properly, though science is trying to understand them, imitate and control the same. Only Lord Viṣṇu holds the *Cakra* and has control over it, goddess *Lakṣmī* is His ego: *Ahantā*: awareness and the *Cakra* is a practical form of Lakṣmī's manifestation.

ANNEXURE

One thousand single word—*mantras* placed on one thousand spokes of *Sudarśanacakra*, which are as below—

There are two divisions—1. The consonants ending in अ i.e. क्+अ and the sixteen vowels are added to them. 2. The consonants ending in क+र् i.e. क्र with the addition of sixteen vowels. The sum is calculated as first group 31x16=496 and second group 31x16=496. The *Bījamantra* of *Sudarśanacakra* is सहस्रार इम् and it has 8 words, therefore, the total number is 496+496=992+8=1000.

The details follow-

१. का का कि की कु कू कृ कॄ क्लृ क्लॄ कृ के कै को कौ कंक: ।
ख खा खि खी खु खू खृ खॄ ख्लृ ख्लॄ खे खै खो खौ खं ख: ।
ग गा गि गी गु गू गृ गॄ ग्लृ ग्लॄ गे गै गो गौ गं ग: ।
घ घा घि घी घु घू घृ घॄ घ्लृ घ्लॄ घे घै घो घौ घं घ: ।
च चा चि ची चु चू चृ चॄ च्लृ च्लॄ चे चै चो चौ चं च: ।
छ छा छि छी छु छू छृ छॄ छ्लृ छ्लॄ छे छै छो छौ छंछ: ।
ज जा जि जी जु जू जृ जॄ ज्लृ ज्लॄ जे जै जो जौ जं ज: ।

झ झा झि झी झु झू झृ झॄ झ्लृ झ्लॄ झे झै झो झौ झंझः ।.
ट टा टि टी टु टू टृ टॄ ट्लृ ट्लॄ टे टै टो टौ टंटः ।
ठ ठा ठि ठी ठु ठू ठृ ठॄ ठ्लृ ठ्लॄ ठे ठै ठो ठौ ठं ठः ।
ड डा डि डी डु डू डृ डॄ ड्लृ ड्लॄ डे डै डो डौ डं डः ।
ढ ढा ढि ढी ढु ढू ढृ ढॄ ढ्लृ ढ्लॄ ढे ढै ढो ढौ ढं ढः ।
ण णा णि णी णु णू णृ णॄ ण्लृ णलॄ णे णै णो णौ णं णः ।
त ता ति ती तु तू तृ तॄ त्लृ त्लॄ ते तै तो तौ तं तः ।
थ था थि थी थु थू थृ थॄ थ्लृ थ्लॄ थे थै थो थौ थं थः ।
द दा दि दी दु दू दृ दॄ द्लृ द्लॄ दे दै दो दौ दं दः ।
ध धा धि धी धु धू धृ धॄ ध्लृ ध्लॄ धे धै धो धौ धं धः ।
न ना नि नी नु नू नृ नॄ न्लृ न्लॄ ने नै नो नौ नं नः ।
प पा पि पी पु पू पृ पॄ प्लृ प्लॄ पे पै पो पौ पं पः ।
फ फा फि फी फु फू फृ फॄ प्लृ फ्लॄ फे फै फो फौ फं फः ।
ब बा बि बी बु बू बृ बॄ ब्लृ ब्लॄ बे बै बो बौ बं बः ।
भ भा भि भी भु भू भृ भॄ भ्लृ भ्लॄ भे भै भो भौ भं भः ।
म मा मि मी मु मू मृ मॄ म्लृ म्लॄ मे मै मो मौ मं मः ।
य या यि यी यु यू यृ यॄ य्लृ य्लॄ ये यै यो यौ यं यः ।
र रा रि री रु रू रृ रॄ र्लृ र्लॄ रे रै रो रौ रं रः ।
ल ला लि ली लु लू लृ लॄ ल्लृ ल्लॄ ले लै लो लौ लं लः ।
व वा वि वी वु वू वृ वॄ व्लृ व्लॄ वे वै वो वौ वं वः ।
श शा शि शी शु शू शृ शॄ श्लृ श्लॄ शे शै शो शौ शं शः ।
ष षा षि षी षु षू षृ षॄ ष्लृ ष्लॄ षे षै षो षौ षं षः ।
ळ ळा ळि ळी ळु ळू ळृ ळॄ ळ्लृ ळ्लॄ ळे ळै ळो ळौ ळं ळः ।
क्ष क्षा क्षि क्षी क्षु क्षू क्षृ क्षॄ क्ष्लृ क्ष्लॄ क्षे क्षै क्षो क्षौ क्षं क्षः ।
ज्ञ ज्ञा ज्ञि ज्ञी ज्ञु ज्ञू ज्ञृ ज्ञॄ ज्ञ्लृ ज्ञ्लॄ ज्ञे ज्ञै ज्ञो ज्ञौ ज्ञं ज्ञः ।

२. क्र क्रा क्रि क्री क्रु क्रू क्रृ क्रॄ क्र्लृ क्र्लॄ क्रे क्रै क्रो क्रौ क्रं क्रः ।
ख्र ख्रा ख्रि ख्री ख्रु ख्रू ख्रृ ख्रॄ ख्रलृ ख्र्लॄ ख्रे ख्रै ख्रो ख्रौ ख्रं ख्रः ।
ग्र ग्रा ग्रि ग्री ग्रु ग्रू ग्रृ ग्र्लॄ ग्रलृ ग्र्लॄ ग्रे ग्रै ग्रो ग्रौ ग्रं ग्रः ।
घ्र घ्रा घ्रि घ्री घ्रु घ्रू घ्रृ घ्रॄ घ्र्लृ घ्र्लॄ घ्रे घ्रै घ्रो घ्रौ घ्रं घ्रः ।
च्र च्रा च्रि च्री च्रु च्रू च्रृ च्रॄ च्र्लृ च्र्लॄ च्रे च्रै च्रो च्रौ च्रं च्रः ।
छ्र छ्रा छ्रि छ्री छ्रु छ्रू छ्रृ छ्रॄ छ्रू छ्र्लॄ छ्रे छ्रै छ्रो छ्रौ छ्रं छ्रः ।
ज्र ज्रा ज्रि ज्री ज्रु ज्रू ज्रृ ज्रॄ ज्र्लृ ज्र्लॄ ज्रे ज्रै ज्रो ज्रौ ज्रं ज्रः ।
झ्र झ्रा झ्रि झ्री झ्रु झ्रू झ्रृ झ्रॄ झ्र्लृ झ्र्लॄ झ्रे झ्रै झ्रो झ्रौ झ्रं झ्रः ।.
ट्र ट्रा ट्रि ट्री ट्रु ट्रॄ ट्र्लृ ट्र्लॄ ट्रे ट्रै ट्रो ट्रौ ट्रं टः ।

ट्र ट्रा ट्रि ट्री ट्रु ट्रू ट्रृ ट्रॄ ट्लृ ट्लॄ ट्रे ट्रै ट्रो ट्रौ ट्रं ठः।
ड्र ड्रा ड्रि ड्री ड्रु ड्रू ड्रृ ड्रॄ ड्लृ ड्लॄ ड्रे ड्रै ड्रो ड्रौ ड्रं ड्रः।
ढ्र ढ्रा ढ्रि ढ्री ढ्रु ढ्रू ढ्रृ ढ्लृ ढ्लृ ढ्लॄ ढ्रे ढ्रै ढ्रो ढ्रौ ढ्रं ढ्रः।
ण्र ण्रा ण्रि ण्री ण्रु ण्रू ण्रृ ण्लृ ण्लृ ण्रृलृ ण्रे ण्रै ण्रो ण्रौ ण्रं ण्रः।
त्र त्रा त्रि त्री त्रु त्रू त्रृ त्रॄ त्लृ त्लॄ त्रे त्रै त्रो त्रौ त्रां त्राः।
थ्र थ्रा थ्रि थ्री थ्रु थ्रू थ्रृ थ्रॄ थ्लृ थ्लॄ थ्रे थ्रै थ्रो थ्रौ थ्रं थ्रः।
द्र द्रा द्रि द्री द्रु द्रू द्रृ द्रॄ द्लृ द्लॄ द्रे द्रै द्रो द्रौ द्रं द्रः।
ध्र ध्रा ध्रि ध्री ध्रु ध्रू ध्रृ ध्रॄ ध्लृ ध्लॄ ध्रे ध्रै ध्रो ध्रौ ध्रं ध्रः।
न्र न्रा न्रि न्री न्रु न्रू न्रृ न्रॄ न्रलृ न्रलॄ न्रे न्रै न्रो न्रौ न्रं न्रः।
प्र प्रा प्रि प्री प्रु प्रू प्रृ प्रॄ प्लृ प्रलॄ प्रे प्रै प्रो प्रौ प्रं प्रः।
फ्र फ्रा फ्रि फ्री फ्रु फ्रू फ्रृ फ्रॄ फ्लृ फ्लॄ फ्रे फ्रै फ्रो फ्रौ फ्रं फ्रः।
ब्र ब्रा ब्रि ब्री ब्रु ब्रू ब्रृ ब्रॄ ब्लृ ब्लॄ ब्रे ब्रौ ब्रो ब्रौ ब्रं ब्रः।
भ्र भ्रा भ्रि भ्री भ्रु भ्रू भ्रृ भ्रॄ भ्लृ भ्लॄ भ्रे भ्रै भ्रो भ्रौ भ्रं भ्रः।
म्र म्रा म्रि म्री म्रु म्रू म्रृ म्रॄ म्लृ म्लॄ म्रे म्रै म्रो म्रौ म्रं म्रः।
र्र र्रा र्रि र्री र्रु र्रू र्रृ र्रॄ र्लृ र्लॄ र्रे र्रै र्रो र्रौ र्रं र्रः।
ल्र ल्रा ल्रि ल्री ल्रु ल्रू ल्रृ ल्रॄ ल्लृ ल्लॄ ल्रे ल्रै ल्रो ल्रौ ल्रं ल्रः।
व्र व्रा व्रि व्री व्रु व्रू व्रृ व्रॄ व्लृ व्लॄ व्रे व्रै व्रो व्रौ व्रं व्रः।
श्र श्रा श्रि श्री श्रु श्रू श्रृ श्रॄ श्लृ श्लॄ श्रे श्रै श्रो श्रौ श्रं श्रः।
ष्र ष्रा ष्रि ष्री ष्रु ष्रू ष्रृ ष्रॄ ष्लृ ष्लॄ ष्रे ष्रै ष्रो ष्रौ ष्रं ष्रः।
ळ्र ळ्रा ळ्रि ळ्री ळ्रु ळ्रू ळ्रृ ळ्रॄ ळ्लृ ळ्लॄ ळ्रे ळ्रै ळ्रो ळ्रौ ळं ळः।
क्ष्र क्ष्रा क्ष्रि क्ष्री क्ष्रु क्ष्रू क्ष्रृ क्ष्रॄ क्ष्लृ क्ष्लॄ क्ष्रे क्ष्रै क्ष्रो क्ष्रौ क्ष्रं क्ष्रः।
ज्ञ्र ज्ञ्रा ज्ञ्रि ज्ञ्री ज्ञ्रु ज्ञ्रू ज्ञ्रृ ज्ञ्रॄ ज्ञ्लृ ज्ञ्लॄ ज्ञ्रे ज्ञ्रै ज्ञ्रो ज्ञ्रौं ज्ञ्रं ज्ञ्रः।

In Tāntrik paradigm every syllable is presided over by some divine energy. The combination of vowels, consonants, nasals formulate various *mantra*-s. *Mantras* have got phonetic potencies. The Vedic *mantra*-s are regulated by *Udātta, Anudātta* and *Svarita* modes of pronunciation. Their potencies are defined. The stock example is of *"Indraśaturvardhasva"* in which variation of accent changes the compound form *Tatpuruṣa* to *Bahuvrīhi*. That is *indrasya śatruḥ* (destroyer of Indra) is changed into *indraḥ śatruḥ yasya saḥ* (whose destroyers in Indra). Thus the boon which intended by Vṛtra's father was that his son Vṛtra should have the capacity to kill Indra. But, because of wrong accent he begot a son whom Indra killed. In *Tāntric* area *mantra*-s are meant for various purposes including benevolent and malevolent. In Vedic perspectives potency of *mantra* depends on phonetic modus, however, in *Tāntric* perspectives it is both phonetic and scriptic. Nature of mantric potencies through scriptic modus is the speciality of *Tantra*-s. That is why *Tantra* calligraphy is more important and we have examples of ancient māntric inscriptions which are illustrations of Pālio-calligraphy especially *Brāhmī* calligraphy. *Jayākhyasamhitā* has amply illustrated and *Māntric* calligraphy inscribed on various parts of lotuses: petals, filaments etc. After inscribing these *mantra*-s on palm leaf, copper plates etc. they are preserved in the form of amulets. Preservation adds to mantric potency. Just as repetition of *mantra*-s saturates phonetic potency like-wise writing of mantras hundred times, thousand times saturates scriptic potency. This is applicable to 1000 *mantra*-s written on thousand spokes of *Sudarśanacakra*. Some of the scriptic cluster of vowels and consonants illustrated in the annexed list are phonetic.

Impossibilities for example ळ् ह्र् ह्र् ह्र् etc., but they still have script possibility and the cluster contain defined clustered potencies which have their own defined efficacies.

Importance of *Palāśa Vṛkṣa*

Ishwara Prasada

'Trees are poems written by earth on the sky. Man makes paper by felling them to register his idiocy. Why?' Kahlil Gibran.

The *Palāśa* plant is found throughout India, in deciduous forests in areas upto the height 1,200 mts also in open areas. It took birth in Western Hindustan. It is a medium sized deciduous tree very conspicuous when in flower, 12-15 m in height with gum containing grey bark exfoliating in irregular pieces and somewhat crooked trunk. The bark is rough, ash- coloured, young parts tomentose or downy. Leaves 3 foliate, petioles 10-15 cm long, stipples linear-lanceolate, deciduous. Leaflets coriaceous all obtuse, glabrous above when old, finely silky and conspicuously reticulately veined beneath, petioles 6mm long, stout, stipples, subulate, deciduous. Flowering time is मार्गशिर to माघ मास and the flowers are large in rigid racemes 15 cm long, 3 flowers together-form the tumid nodes of the bark olive green velvety rachis. Pedicels about twice as long as the calyx, densely brown velvety, bracts and bracteoles small deciducus. Calyx 13 mm long, dark olive green, densely velvety outside, clothed with silky hair within, teeth short, the two upper connate, the 3 lower equal delloid corolla 3cm to 5cm long, clothed outside with silky silvery hair, orange or salmon coloured, standrd 2.5 cm broad. Keel semicirular, beaked veined. Pods stalked 12-5-20 by 2.5cm-5cm thickened at the sutures reticulately veined argenteo-canescent, stalked 2cm long.

The botanical name of *Palāśa* is *Butea monosperma*. Its common name is Bastard teak or Palśā kino tree. It is famous as flame of the forest. It belongs to अपवाजितकुलम् , family-Leguminosae (Fabaceae) and subfamily papitionaceae. In *Amarakośa* its synonyms are given as--पालाशो

हरितो हरित्। In Kannada it is termed *Muttuga*. The synonyms of *Palāśa* are given as:

किंशुक-flower of *palāśa* resembles with beak of a parrot.

कर्मा-used as fuel in holistic actisles

याज्ञक-used in *Yajña*-s.

द्विजस्नेह-which is close in Brahmins.

त्रिवृत्-since has trifoliate leaves.

रक्तपुष्प-since has red flowers.

क्षारश्रेष्ठ-Best among the alkalies.

वातपोथ-since it alleviates *vāta*.

ब्रह्मवृक्ष-Since godly relation of planet.

समिद्वरः-since alleviates *vāta*

क्रिमिहन्-since destroys the worms.

लक्षतरु-since tree has many leaves.

सपर्णि-since with leaves.

पर्ण-since have large leaves.

त्रिपत्रक-since the tree has trifoliate leaves.

Based on colour the tree is divided into four types.

रक्तकुसुम-red-flowered *Palāśa*.

पीतकुसुम-yellow-flowered *Palāśa*.

सितकुसुम-white-flowered *Palāśa*.

नीलकुसुम-blue-coloured *Palāśa*.

व्युत्पत्तिः-पलाश्यते ग्रस्यते पलाशः। पलपूर्यः-अश भोजन इति धातुः।

In the *Ṛgveda Palāśa* is described along with *Śālmalī* tree. Aptee described its flower *'Kinśuka'*, which means little similar to the beak of parrot. According to Suryakanta, in the *Ṛgveda* its description is found as a decorating flower for the chariots. In Vedic Index by Roy, it is accepted as Buten fiondosa a member of leguminesae family and used for the decoration of marriage chariots. In the *Auṣadhisūkta* of the *Ṛgveda Parṇa* is placed with Aśvattha tree. Sāyaṇa also takes the meaning of *Parṇa* as *Palāśa*. The wood of *Asvattha* and *Palāśa* is chiefly used in *Yañja karma*.

In the *Yajurveda Saṁhitā* its description is found and there it is used to make the different *yajña* utensils. In *Taitirīya Saṁhitā* the description of Parṇa bark is found and its origin is supposed to be from *Gāyatrī* along with Soma. The extract of *Palāśa parṇa* is indicated in insanity of menstrual lady. In the *Aitreya Brāhmaṇa Palāśa* is used as a synoym of *Asvattha*.

In *Bhāvaprakāśa Kiṁśuka* is described as bitter, astringent and pungent. It is appetiser, potent, stimulater of excretory products, stimulator of occification of back bones. It is used in ulcers, piles worm and anal disorders. In Dhanvantri's *Nighaṇtu Triparṇa* is found at the place of Parṇa. According to *Rājanighaṇṭu* its seeds are beneficial in scrabies, ringworm and other skin diseases. Flowers are also useful in skin diseases. According to *Rājamārtaṇḍa śotha* caused by rubbing is *samudraphena* the relieved by applying the *leha* prepared from powdered *Palāśa* seeds mixed with cold water.

CHEMICAL CONSTITUENTS: Plant contains counmaranone glucoside palasitrin, monospermoside and isomonospermoside. Stem bark contains medicarpin,lupenone lupeol, sitosterol, isflorones, 5 methoxy genisetin and purunetin. Its leaves contain B-sitosterol. Flowers contain flavonoides butrin, isobutrin, free sugars and free aminoacids. Its Seeds contain palasenin, yields oil. Its seed coat contains methyl allophanic acid. Its sap contains butein. The unsaponifiable part of the oil contains B.Sitosterol and its B-D- glucside and X amysion. Some of them are common with oil constituents of the flowers. Jalaric ester I and II Laccjalaric ester III and IV have been reported from the roots.

Properties: The bark is acrid, bitter, astringent thermogenic emollient, aphrodisiac, appetiser, digestive, constipating, anthelmintic and tonic. The leaves are astringent anti-īnflammatory, anodyne and aphrodisiac. The flowers are astringent sweet, cooling, constipating aphrodistiac, heamostatic , diuretic, petrifuge, depurative and tonic. The gum known as Dengalkino or Butea kino is astringent, constipating heamostatic aphrodisiac, depurative and tonic:

पालाशः किंशुकः पर्णी याज्ञिको रक्तपुष्पकः ।
क्षारश्रेष्ठो वातहरो ब्रह्मवृक्षः समद्विरः ॥[१]

क्षारश्रेष्ठः कृमिघ्नश्च सङ्ग्राही दीपनः सरः ।
प्लीहगुल्मग्रहण्यर्शोवातश्लेष्मविनाशनः ॥
किंशुकस्यापि कुसुमं सुगन्धि मधुरं च यत् ।
बीजं तु कटुकं स्निग्धमुष्णं कृमिबलासजित् ॥[२]

पलाशमूलस्वरसो नेत्रछायान्ध्यपुष्पजित् ।
तद्रक्तमपि तद्वच्च पुष्पं बकुलपुष्पवत् ।
तद्बीजं कृमिविध्वंसि काण्डो रसायने हितः ॥[३]

A red juice exudes from natural crack and also from artificial incision in the bark, which forms a gum known as Butea gum or Bengal kino. It becomes dull neatly black, opaque and tough on keeping. The green leaves are commonly chopped for fodder. The yield of milk in buffalo, fed with butea leaves is reported to improve. Their caloric content is reported to be 3.161 cal/g dry weight and their digestibility is comparable to that of straw. The leaves are also reported to contain alkaloids.

The major glucoside of the flower is isobutine. The bright colour of the flower is due to the presence of chalcones and aurones. The aqueous extract of the flower can be used for colouring of food stuff in the yellow orange range. The flower also yields a brilliant but very fugative yellow dye. It may be obtained in the form of a decoction or an infusion from dried flowers. Addition of alum, lime or an alkali deepens the colour to orange and also makes it less fugative, the decoction is used to dry cotton fabrics, sofa articles and woolen carpets and to control white ant in the field. The powder of the flower is used during holi festival.

USES: Roots yield coarse fibre which is used for country brushes, *cordage*, slow matches. The seed-meal blended with tannin -urea- formulin mixture forms a tannin adhesive suitable for plywood manufacturer. The wood is the source of charcoal used for the

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1. भावप्रकाश।
2. धन्वन्तरि निघण्टु
3. सोढल निघण्टु

gunpowder, for well curbs, and rough packing cases, cheap boards wood. The pulp form B-monosperma wood can also be used for the wrapping paper. The leaves are extensively used for platters, cubs, native umbrellas, for wrapping, bidi wrapper and as manure.

Palāśa is one among the *Samidha*-s. The *Samidha*-s are अर्कश्च खदिरश्चैव उदुम्बरपलाशकौ । अपामार्ग अश्वत्थशाम्यो दूर्वाः दर्भाः क्रमात् स्मृताः । सर्वेषाँ अला मे पालाशीः । इति बोधायनीय सूत्रे ॥ Starting from *Upanayana Saṁskāra* till the completion of *Samāvartana Saṁskāra* the *Homa*-s (*Agbikārya* etc.) to be performed with *Pālāśa Samidhā*. In case of absence of *Palāśa Homa*-s are to be performed with *Khadira* पालाशः समिधः कार्यः खादिर्यस्तदभावतः "स्मृति" After marriage one has to perform *Homa* and *Havana* with this *Samidhā*. *Manusmṛti* prescribes *'palaśa daṇḍa'* at the time of *Upanayana* for *Brāhmaṇa*-s.

ब्राह्मणो बैल्वपालाशौ क्षत्रियो वाटखादिरौ ।
पैलवौदुम्बरो वैश्यो दण्डानर्हन्ति धर्मतः ॥[१]

The *Palāśa daṇḍa* is to be straight, without wounds, pleasant to see, without diseases and its skin should not be burnt in fire-

ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्यदर्शनाः ।
अनुद्वेगकरा नृणां सत्वचोऽनाग्निदूषिताः ॥[२]

The length of *Palāśa-daṇḍa* for a *Brāhmaṇa* is upto *keśānta* (केशान्त)—केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः । ललाटसम्मितो राज्ञः स्यातुनसान्तिको विषः ॥[3] The *Palāśadaṇḍa* is used for performing the prescribed duties- At the time of उपनयन सावित्री व्रतविसर्जन is to be done under *Palāśa* tree.

Palāśa is pleasent as *Soma*. Its leaves and sticks are used in purifying, oblations for offering gods. अयं सोप्त इव आह्लादकरः "इमं पर्णं च दर्भं च देवानां हव्यशोधने" इति श्रुतिः ॥ *Palāśa* is pleasant to *Soma grāha* and (huba) *Pūrvā Phālgunī Nakṣatra*. It is related to *Karkaṭaka* rāśi. *Palāśa* is also called *Tāpasa Vṛkṣa*. *Triparṇika*. The branches are used for प्रतिष्ठाहोम in temples.

Ṣhoḍhala says *"Garbhādhānanirāranātam"* i.e. Prevention of conception by using *Palāśa bīja cūrṇa* along with honey, ghee applied to vagina during *Ṛtu Kāla*.

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1. *Manus.*, 2.45
2. *Ibid.*, 2.47
3. *Ibid.*, 2.46

The fresh juice is applied to ulcers and in relaxed and septic sore throat. The gum is powerful astringent. It is given internally for diarrhoea and dysentry, pthisis and haemorrhages from stomach and bladder. Its infusion is occasionally employed locally to bruises and erysipelations inflammation and ringworms.

The leaves are used to cure boils, pimples, and tumour, haemorrheids and are internally given in flatulent colic, worms and piles. The apex is used by the Kani trible women of Kerala to prevent conception. Flowers are used as an emmenagogue as poultice in orchites and are also effective in leprosy, leucorrhoea and gout. The petals haemotria? are given to sheep for they are active against the fungus. An alcoholic concentration of the flowers is given in diarrhoea and to puerperal women. The acquous extract of the flowers showed significant anti-inflamtion activity in rats.

The bark is useful in tumors, bleeding piles and ulcers. The decoction is prescribed in cold, cough, fever, various forms of haemorrhages, in menstrual disorders and in the preparation of tonics and elixires. An alcoholic extract of the bark is reported to inhibit the activity of E.Colil and micrococeus pyrogeni var. auseas. A fraction containing the sodium salt of phenolic constituents isolated from the bark has shown potential as an antiasthamatic agent in experimental animals. The roots are useful in elephantiasis and in curing nightblindness and other defects of sight. It is reported that an aromatic hydroxy compound is also present. The root bark is used as an aphrodisiac, as analgenic and anthelminthic. It is also applied in piles, ulcers, tumors and dropsy. The clinical use of seeds as an anthelmintic drug in human is not safe as it may produce nephrotoxicity. The seeds are also used as vermifuge in veterinary medicine. The freshly powdered seeds give good result against Ascaris infection. Maggots are killed by sprinkling the powder over them. A paste of powdered seeds with lemon juice is applied as a cure for ring-worm.

USES AS MENTIONED IN CLASSICS:

1. Dirrhoea. Decoction of *Palāśa* fruit mixed with milk should be given followed by intake of warm milk according to strength. By this impurity is eliminated and thus diarrhoea is checked.

पलाशफलनिर्मूलं पयसा सह पाययेत् ।
ततो अनुपाययेत् कोष्णं क्षीरमेव यथाबलम् ॥[१]

व्यात्यासेन शकृद्रक्तमुपवेश्येत योऽपि वा ।
पलाशफलनिर्मूहं युक्तं वा पयसा पिबेत् ॥[२]

2. **Intrinsic haemorrhage**: (a) One should take ghee cooked with the juice of *Palāśa* plant cooled and mixed with honey or the same processed with the juice of *nyagrodhādi* drugs or simply *ghee* extracted of milk and added with sugar.

पलाशवृक्षस्वरसो विपक्वं सर्पिः पिबेत् क्षौद्रयुतं सुशीतम् ।
वनस्पतीनां स्वरसैः कृतं वा सशर्करं क्षीरघृतं पिबेद् वा ॥[३]

(b) Ghee cooked with juice of *Palāśa* petioles and the paste of the same should be given with honey. It checks bleeding.

पलाशवृन्तस्वरसे तद्गर्भं च घृतं पचेत् ।
स क्षौद्रं तच्च रक्तघ्नं तथैव त्रायमाणाय ॥[४]

3. **Colic**: soup prepared with Palāśa or *Dhānyaka* mixed with sugar should be taken.

पलाशं धान्वनं वाऽपि पिबेद् सूर्षं सशर्करम् ॥[५]

4. **Worms**: Decoction of *Palāśa* seed or paste of the same with rice water should be taken.

पलाशबीजस्वरसं कल्कं वा तण्डुलाम्बुना ।[६]

5. Two *patrās* of *palāśa kṣara*— A preparation of *Palāśa* tree and two *patra*-s of oil and ghee should be boiled together and administered in appropriate dose to the patient who is suffering from gulmia.

पलाशक्षारपत्रे द्वे द्वे पात्रे तैलसर्पिषोः ।
गुल्मशैथिल्यजननीं पक्वां मात्रां प्रयोजर्यत्[७] ॥

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1. य० त्रि०,19.59
2. अ० हृ० त्रि०,9.68
3. सु० उ०,45.28
4. अ० हृ० त्रि०,2.44
5. सु० उ०,42.19
6. तदेव,54.25
7. य० वि०,5.173

6. **Eye diseases**: Psttika conjunctivities (a) Flower of *Palāśa* or *Śallaki* mixed with sugar and honey should be used as collyrium.

पलाशं स्यात् शोणितज्वारजञ्जनार्थे शाल्लक्या वा शर्कराक्षौद्रयुक्तम्

(b) Flower of *Palāśa* should be rubbed with honey and used as collyrium

(c) *Pitta* Semi solid extract of *triphalā* or *Palāśa* flowers or अपामार्ग should be used as collyrium.

रसक्रियां वा त्रिफलाविपक्वां पलाशपुष्पैः खरमञ्जरेर्वा ॥[1]

(d) Corneal *opacity*: *Palāśha* seeds impregnated with *phanijjaka* juice are dried and powdered. Its use as collyrium destroys corneal opacity.

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13. *Manusmṛti*.

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[1] सु० उ०,12.45

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Ecology (Hinduism)

C Ramnathan

The *Ṛgveda* is perhaps the oldest literary record which reflects man's close relationship with nature. The Āryan settlers of the Vedic period showed not only a sense of awareness of environment but lived in harmony with the flora and fauna that surrounded them. Beńdes making the celestial beings their deities they divinised air and water on which they lived. The Āryans were gifted with keen agricultural knowledge which enabled them to recognise seasonal changes, floral appearance, characteristic of birds and animals and so on. Therefore, the Ṛgvedic seers conceived of sylvan deity *'araṇyānī'* 'woods', which they have glorified in a hymn. Another deity *Vanaspati*, the sacrificial post, symbolised the woods. As primitive people they had become an integral part of the ecosystem and the benign nature had evoked in them faith in its benevolence. 'She (the goddess of woods) would not slay anyone', says the Vedic seer, 'unless some murderous enemy approaches'. A note-worthy point is that no natural disaster seems to have struck during the Vedic age. The Vedic men lived in serene atmosphere offering prayers to higher beings. Among the deities *Soma* which was equated even with *Indra* and *Agni* had become an important deity representing the whole of Vegetation.

The ecological knowledge in the *Atharva Veda* is decisively higher than the *Ṛgveda*. Probably for the first time in history we find reference to plants as having life in the *Atharva Veda*. The wide coverage of animals and birds in addition to the close knowledge of the plant world lends to the sepculation that the *Atharva Vedic* men had noted variety of birds and animals besides experimenting with the plants for food and medicine. Curiously they had known the features of even insects and worms. They had thought of devices to prevent menacing reptiles. As primitive men their faith in spell and charms reflect methods adopted to prevent danger. But their concern for preservation of biodiversity is also seen occasionally. The most out-standing part of the *Atharva Veda* is 'hymn on the earth' (*Pṛthvīsūkta*). This grand hymn invokes 'mother earth' to show her benevolence on all the lives. One verse says, 'On whom the trees,plants and herbs stand ever more immovable, we pay homage to that all-supporting motherland, we firmly protect'. Nevertheless, the primitive men sought to save themselves from the onslaughts of enemies and cruel animals through prayers and charms. The Upaniṣads hold the biological world as the manifestation of the creator. But interestigly there is an attempt to give ecological classification of the lives in the *Chāndogya Upaniṣad*. The division of living beings is made as (i) Species born of eggs (*aṇḍaja*), (ii) Viviparous beings (*jīvaja*) and (iii) Vegetable organisms (*udbhijja*). *Taittirīya Upaniṣad* says that all the life is born of food. This concept of evolution includes cosmic entities and the biological world which are generated and sustained by food. The *Muṇḍaka* declares that *Brahman* exists in the sea, the mountains, the rivers, the herbs. He is the sustainer of the whole living world. The inherence of Brahman in all the lives meant not to harm the bio-diversity, if you are a seeker of liberation. God's creation is god himself.

Buddhism which believes in momentariness of all beings does not recommend destruction of life, movable or immovable. Jainism, a strong votary of *ahiṁsā* barred its followers from harming even the tiniest living organism. The *Dharmśāstras* restrained men from harming bio-diversity as it offended religion as a sinful art (*Pāpakarma*) Non-violence (*ahiṁsā*) is the first discipline (*yama*) among the five laid down in *Yoga*.

During the epic age there appears to have been closer bondage between men and nature. Vyāsa and Vālmīki, characters of their own works, were, as sages, forest-dwellers. Their main characters spend their life in wilderness coming across variety of forest species,some super human, some natural. The extensive knowledge of flora and fauna in the epics is amazing .

Hermitage (Āśrama-s) of Bharadvāja, Sutīkṣna and Agastya in the *Rāmāyaṇa* are good examples of man-nature relationship. But the description of Pampā lake represents the best ecological phenomena with its pure water, pleasant wind and beautiful trees inhabited by chirping birds. Vālmīki, the *Ādikavi*, set himself a model to later poets in description of nature.

Conscious efforts to plant trees for the preservation of greenery and ecological balance are seen in the *Mahābhārata*. Bhīsma preaches Yudhiṣṭhira that trees should be grown around ponds which should be looked after with care like children. 'They are indeed like sons and they should be treated like sons only'. Interestingly the *Mahābhārata* gives different component parts of a tree. Different varieties of snakes, fish, etc. are also given there.The descriptive parts of various forests present rich variety of flora and fauna. Significantly the war of Kurukṣetra is fought far away from habitation causing no damage to ecology.

Kauṭilya lays stress on preservation of forests, reservoirs etc. and maintenance of cleanliness in the habitations. He says that fines should be levied whenever roads are made filthy. During Kauṭilya's times no wastes were permitted to be thrown within the city limits. The city suprintendent (*Nāgaraka*) had to inspect the water reservoirs every day in addition to inspecting other defence systems.Unnecessary killing of birds and animals was banned. *Kupyādhyakṣa*, an officer in charge of forests, had to judiciously inspect tree-care. Variety of large trees were grown at appropriate places for environmental purposes besides economic exploitation. There were different kinds of forests (*vana*-s) meant for king's sports along with elephant sanctuaries. Killing an elephant attracted severe punishment of death penalty. Sanctuaries (*abhayāraṇya*-s) for harmless animals were made and anyone who killed them or trespassed into the hermitages was liable to be punished severely (*sāhasadaṇḍa*). Hunting in state forests or hermitages or fishing in state reservoirs or in the rivers in the vicinity of hermitages entailed different fines depending on the gravity of offence.

The cultural heritage enshrined in the Purāṇas has its roots in the Vedic religion. The Purāṇas have glorified rivers, mountains and other places of mythological importance. Animals, birds, trees and plants and the whole of the environment got into the religious system in the Purāṇic legends. *Vṛkṣotsavavidhi*, a ceremonious celebration of planting trees, is mentioned in *Matsyapurāṇa* and *Visnupurāṇa*. *Viṣṇudharmottarapurāṇa* glorifies charitable acts as constructing lakes, digging wells, etc. They would bring bountiful benefits to those who construct them. Planting of trees is another act which is commended in this Purāṇa. In a remarkable statement it echoes the sentiments of the *Mahābhārata* that a tree planted would bring as good result as a son would bring. Different kinds of animals, pet and wild, are depicted as carrying animal or bird (*Vāhana*-s) of different deities. Huge trees like banyan tree and tiny plants like Tulsi became objects of worship. The Purāṇic mythology gave rise to new modes of worship and adoration of nature bringing men closer to the eco-system. There was a pleasant blend of mythology and environment. It is note-worthy that the *Agnipurāṇa* and *Viṣṇupurāṇa* give classification of animals, another approach to the ecosytem.

Āyurvedic works exhibit a more scientific approach to the ecosystem. In an ecological distribution of land Caraka divides land into three categories, viz.,(i) *jañgala* (ii) *anūpa* and (iii) *sādhāraṇa*. *Jaṅgala* type of land has scarce water. It is sandy and dry wind blows on it. Plants are rare in this type of land. *Khadira, Badara* and *Asana* and such other dry land trees grow there. *Anūpa* type of land will be full of rivers having the oceans as its borders. Rain water accumulates in the region and cold winds blow in the land. The main trees which grow there are *Vañjula, Nārikela* and the like. *Sādhāraṇa* is plane land covered by plants and fields. Caraka, in another place, classifies animals into eight categories depending on their habitation and features. But *Suśruta* gives a more scientific classification based on the nature of their birth. They are (i) Viviparous (*jarāyuja*) (ii) oviparous (*aṇḍaja*) (iii) born of sweat-insects (*svedaja*) and (iv) born of seeds-plants (*udbhijja*). *Suśruta* classifies also the fish into four kinds based on ecological phenomena viz (i) fishes of slow moving streams (*nadeya*) (ii) fishes of artificial ponds (*taḍāga* or *saravoara matsya*) (iii) fishes of smaller size in well or small ponds, artificial or natural (*utsoda* or *vāpimatsya*-s) (iv) Fishes found in speedy waters (*dhārāvatī matsya*).Caraka refers to huge fish (*timiṅgila*) and other two kinds of smaller fishes, *Snigdha* and *Vṛṣya*. *Āyurveda* opened up new horizons of ecological studies. It is the foremost among the Indian studies that made a close study of nature.

The strange phenomena of the trees responding to the emotion of the human beings is unique to Sanskrit drama. When young girls in love make amorous gestures before certain trees their reaction are, as if, emotionally displayed. *Aśoka* puts on flowers when a young girl in love kicks it. *Bakula* blossoms when she spits mouthful of wine on the tree. *Kuravaka* blossoms only when she embraces it. The *Tilaka* flowers itself when the girl in love casts coquettish looks at it. This phenomena, though full of unrealities, reveals the emotional bondage between the human beings and the plant world.

Traditionally Sanskrit dramatists have a tendency to draw scenes of natural surroundings as a back-ground for love scenes and some times, scenes of pathos also. The pleasant breeze, the chirping birds, the antelopes and flamingoes, all added to the glamour of the given scene. Kālidāsa is adept in providing such natural background where ecology in in its pristine purity. The IV act of *Śākuntalam* is a masterpiece of Kālidāsa which is unrivalled according to the literary critics. It unfolds deep human love for nature. The affection of Śakuntalā, the main character, for the plants and animals has no parallel in Indian drama. She had sisterly love for the creepers. She would never take water unless the trees are watered. She would apply *iṅgudī-* oil to the mouth of the deer when hurt. Although she loved to deck herself with twigs and flowers she would not pluck the tender twigs or sprouts from the plants. When Śakuntalā left the hermitage of Kaṇva the whole of the hermitage appeared to mourn her departure. The poet Tagore remarks that nature also is a character in the IV Act of *Śākuntalam*. The above scene serves as the best example of human affinity for the ecological surroundings as complete. Śakuntalā is mother nature's daughter. Kālidāsa's plays are replete with the grandeur of bio-diversity. The whole of Vegetation was personified as '*Vanadevatā*'.

Does spiritual power influence the eco-system? Describing the hermitage of Pārvatī Kālidāsa says that her hermitage had become sacred being charged with spiritual atmosphere. The wild animals had given up their animosity towards other animals. The trees put on fruits for the satisfication of the guests. The tradition of treating nature as an integeral part of human life continued in post - Kālidāsan period (I cent. Onwards). Nature is depicted as responding to the nuances of human behaviour in later literature.

As a consequence of detailed study of animals like elephant and horse, books on scientific study of elephant (*gajaśastra*) and horse (*aśvaśāstra*) ascribed to Palakapya and Nakula respectively came into existence. The elephants and horses were in great demand not only to carry men and goods but for the purpose of battles. Studies were made with reference to regional conditions.

Works like *Vṛkṣāyurveda, Upavanavinoda* are devoted to scientific study of trees and maintenance of gardens. But the biological data obtained from the famous work *Mānasollāsa* is quite extensive. This work also devotes many sections for the study of the animal world. This work is by far the most valuable work as it gives an extensive study of the bio-diversity available to the writer. *Upavanavinoda* recommends that there should be some back yard exclusively for trees and small plants behind every house. The Indians continued the legacy of intimate study of environment and different species were analysed against its background. The contribution of these works provided new perspectives of ecological study.

Some ecological factors known as 'poetic conventions' (*Kavisamaya*) were also in vogue in literary circles. These mythical phenomena suggest inexplicable behaviour of the birds in relation to nature. The peacocks are described as dancing at the sight of thundering clouds. The *Cātaka* bird aspires only for the water of the clouds. The cuckoo is a parasite which lays eggs in the nests of the crows and they are reared by the crows. Hence the name *Parabhṛt*, 'cared by the others', to the cuckoo. The *Cakravāka* bird keeps wailing all over the night when it is separated from its beloved. These reflect peculiarities in the eco-system evoking poetic imagination.

The tribes such as *Kinnara* and others lived in the thick jungles of the Himālayas. As aborigines they moved freely in the forest area interacting with the flora and the fauna as primitive men. These tribal characters have been immortalised in association with the characters in the epics. One of the verses in the *Kumārasambhavam* of Kālidāsa gives the picture of the *Kirāta*-s in the midst of nature. 'Here the hunting *Kirāta*-s enjoy the fine breeze. The breeze shakes up the *Devadāru* trees. The delighted peacocks open up their plumage joyfully'. In a verse of *Meghadūtam* Kālidāsa describes that the songs of Kirāta-s were accompanied by the music provided by nature! The blend of the primitive men with the eco-system of which they were inseparable part is beautifully portrayed here.

The Indians were conscious of the nature which sustained their life and thought. They never damaged the eco-system which was God's creation. They adored it as God Himself.

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Yogakṣema : Indian Model of Welfare State

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Way back, to be sure, in 1962, I had my first rendezvous with Professor Kenneth Minogue at the London School of Economics with regard to my Ph.D.proposal on 'India as a Welfare State.' I vividly remember his inquisition and raised eyebrow curiosity whether India could fall in the category of welfare states. As is usually the case, any state, including the most authoritarian or repressive, he implied, could claim to be a welfare state since every state, as the text books tell us, take up some optional functions of welfare in addition to their police responsibilities. it became clear to me that the term "Welfare State" applies to a specific type having been identified in the famous *Beveridge Report*, 1944, and that the first welfare state in modern times was established in Great Britain on lines of the *Beveridge Report* to provide social security, unemployment insurance, health care and several other kinds of benefits to different sections of society. Surely, India, strictly speaking, cannot be characterized as a welfare state on this criterion.

Why I am tempted to refer to the above experience is because, firstly, we trace the genesis of every political concept to the west. And, secondly because of the colonial attitude of British intellectuals towards India. While the Western historians completely ignore India's contribution to political theory, Indian political scientists, too, have not cared to learn from Western experiences. Hence, welfare state studies in India are even today in a state of infancy. This is an astounding admission that faculties of social sciences in our country are frankly deficient in the knowledge of political theory in that they have, in their curricula, by passed this significant Western development. Notwithstanding the fact that most of our political science is West-oriented, the welfare state experience is totally missing. Not only that, what is more depressing is the neglect of Sanskrit classics and philosophical wisdom of ancient India which provide us with enormous literature to formulate *de novo* Indian political theory, on the one hand, and a rich concept of the welfare state, on the other.

While a lot of light has been shed by scholars on the historical significance of the *Arthaśāstra* as also on its contribution to state-craft and administration, the profuse classical scriptures have not so far been scanned from the political science angle. It is, therefore, satisfying to see an initial Indian version of the welfare state, in terms of both tradition and modernity.

The common myth that the idea of welfare state originated in the West has been exploded. It is amazing to note that although we try to find the roots of such an ideology in the West yet its roots always lay in India. In fact, Kauṭilya over-reached the modern concept in that his *Yogakṣema* aims at an all-round development, material as well as spiritual of the society as well as of the individual. It involves the well-being of the poorest of the poor. The Kauṭilyan state, we are told, ensured freedom, happiness, prosperity and full-fledged development of human personality. *Yogakṣema* demanded a higher moral consciousness, both at elites' and common people's levels.

We,habitually, tend to reject Sanskrit concepts because of their antiquity, regardless of the richness of their philosophical contents, Kauṭilyan concept of the state, systematically formulated, and having the support of the wisdom of the ages, is one such. He sought to comprehend the totality of the human condition and produce a synthesis of what in later years outside India was projected as contradictory in terms of empirical and normative methodologies. His was a practical integrative political philosophy drawn from a profound metaphysical source. Many of the confusions and ambiguities in current political thinking in India and abroad can be removed in case the in-built biases against India, ancient and modern, can be removed. Happily and hopefully, we are opening upto the idea of revising the existing concepts in the light of the rich heritage bequeathed to us in the form of scriptural texts. Without being utopian or idealists, political theorists can draw sustainable inputs once they take a dip into the holistic Hindu cultural mainstream and debunk the motivated propaganda of being "revivalist", "obscurantist", "communal", and the like.

This is a challenging task of rightly placing the Kauṭilyan perceptions in a frame of relevance. Among other things, the social, economic, political and administrative aspects are highlighted just to suggest that the idea of welfare cannot be treated in isolation. But of greater significance, perhaps, is the distinction and distance that Kauṭilya maintained between society and state, individual and state and between welfare and happiness.

There are conceptual differences between the modern welfare state and *Yogakṣema*, such as, *Dharma* versus religion, selectivity versus universality, duties versus rights, self versus ego, self-employment versus state employment and, above all, the role of the family in welfare. In order to agree to (what) "superiority of the Kauṭilyan welfare system", there is also, in my view, need to weed out the irrelevant features of the ancient thinking processes.

Yogakṣema has all ingredients of a modern welfare state. To my mind, there is a unique commonality between Western libertarians and the Hindu spiritualists insofar as they both envisage a policy of minimum state welfare, leaving the individual to maximum of self-help. The basic idea, squeezed from the West and the East, is how to recreate a welfare state without state welfare, the state confined only to help the helpless. Towards this end, new spiritual consciousness should inform the widespread material concerns in a manner that the essential liberty of man is secure in a system of obsessive democracy.

Kauṭilya's Welfarism

The development of welfare state policies, programmes and institutions has been the result of political mobilization, industrial and economic growth, social consciousness implying demand for civil and political rights and the process of public education. Also, the transformation of capitalism into an egalitarian system, compulsion of mass democracy and modernization helped in the crystallization of the welfare states in the Western societies after the Second World War.

The term 'welfare' can be variously defined as a state or condition of well-being, good fortune, happiness, prosperity of an individual in the community. In order to advance social welfare, most of the modern states have been actively engaged in the building-up of a welfare state structure. These states have become the major suppliers of social security, health care, housing, public transport and education. Besides this, enhancing development and the quality of life is the welfarist goal.

"The welfare state is regarded as a form of society characterized by a system of 'democratic government sponsored welfare', offering a guarantee of collective social care to its citizens while maintaining a capitalist system of production." Freedom and equity are considered to be the basis of the modern welfare state. The major focus of welfare state is on social security, education, health and sanitation, housing, eradication of poverty, distributive justice and reduction of unemployment within the parameters of Rule of Law, open society and a free economy.

This shows that the modern welfare state is directly or indirectly engaged in the welfare and improvement of the level of living of the people in a society. The Kauṭilyan state, too, was concerned with the *Yogakṣema* (promotion of wellbeing, prosperity, happiness and welfare) of the citizens. Both the citizens and the state were revolving round the common ideal of all-round development of human personality. Unlike the modern welfare state which developed as a response to the Industrial Revolution and the situation after World War II, the Kauṭilyan concept of *Yogakṣema* did not evolve as a consequence of any such revolution or war. The basis of *Yogakṣema* was: (I) *Dharma*, (*Varṇaśramadharma, Trivarga, Svadharma, Satyameva jayate* and Morality): (ii) *Daṇḍa* (Power of rule): (iii) Family (as the basic unit of society). Apparantely there are several similarities between the welfare state and the Kauṭilyan theory of *Yogakṣema*. There are also significant distinctive features of the Kauṭilyan concept of welfare state.

Selectivity Vs. Universality

The Kauṭilyan *Yogakṣema* was selective whereas the modern welfare state is universal. Kauṭilya was of the view that welfare programmes should be directed towards the deserving citizens (i.e.

the aged, the sick, the disabled, the orphans, the homeless and the single parent) only. Kauṭilya, in spite of the better economic conditions in his times, perceived that the natural resources were to be used only for those who needed them most. Thus, to achieve the goal of maximum welfare of the society, the principle of selectivity was thought to be essential basic necessity of the state. The modern welfare state has also realized the economic implications of universalizing welfare causing economic crisis and huge economic burden on the government, instead of working for deserving poor, the modern welfare state is working for the welfare of all its citizens, including the able-bodied, the better-off sections of the society, i.e., non-deserving citizens also. The Kauṭilyan state has wisely adopted the principle of economic justice.

Duties Vs. Rights

Whereas the modern state emphasizes rights over duties, Kauṭilya laid more emphasis to performing duties, rather than making excess demands for rights. Kauṭilya believed that it was the duty of the individual, the society and the state to improve the lot of the citizens and this should get precedence over the demand for more and more rights. People should demand rights within a limit and should not forget their duties. The philosophy of duties contained within itself the concept of rights. *Yogakṣema* demanded a higher level of moral consciousness.

Self Vs. Ego

Kauṭilya referred to the concept of *Ahaṁ Brahmāsmi* (I am the Brahma)—a state of supreme well-being and bliss of man. The *Yogakṣema* of the citizens has its quintessence in perfection, freedom and self-realization. The attainment of this perfection would depend upon material, physical, moral and spiritual welfare. One can interpret this state as state of ambition, selfishness and greed. But this will be a wrong interpretation because 'I am the Brahma' means 'I am Omni-potent', omniscient, Omni-competent—individualism par *excellence*. But in the modern world ego exists and people are not bothered about the sufferings of others. They are quite self-centered. Thus, modern welfare state revolves round individual welfare whereas

Kauṭilyan *yogakṣema* revolved round the concept of *Vasudhaiva kuṭumbakam* (the whole living world is my family). The highest welfare of man is the attainment of a spiritual status transcending the material one.

Society Vs. State

Kauṭilya always emphasized the role of society in welfare rather than the state. The modern welfare state on the other hand, puts sole responsibility on the state for welfare services as compared to the Kauṭilyan *Yogakṣema*. Kauṭilya was perhaps closer to MacIver in his view that society and state are not coterminous or coeval. The state is part of society. The society is sovereign while the state is the servant; the solution of many problems lies within the society. Only during the crisis, when the society finds itself unable to alleviate distress, it should seek the help of the state. According to Kauṭilya, the state should play the role of coordinator. Unlike Kauṭilyan *Yogakṣema,* the modern welfare state considers that it is solely responsible for the welfare of the society even in normal times. That is why, it is facing several types of crises.

Family as a unit

Kauṭilya considered family as a basic unit of society. The modern welfare state, on the contrary, believes that the individual is the basic unit. Kauṭilya was of the view that a person should seek his welfare in the family. The family was the best security network which could take care of the old, the sick, the disabled in the household which is nowadays considered to be responsibility of the modern state. During any period of difficulty or crisis, family could respond with speed and flexibility along with emotional care.

Welfare produced within the family is not sold but provided free. Family care, love and sacrifice cannot be measured in terms of money. Often, very large amount of time is spent on unpaid work within the household, such as, child-care. The welfare produced in the household can never be substituted by the state. In fact, there cannot be any substitute for personal affection associated with the family. Moreover,dependence on the state, an impersonal organization, is bad for the health of the individual as well as the society.

But the modern welfare state emphasized upon the individual, which has resulted in penalizing marriage. Family break-up, destabilized and divided society, lack of morality and distortion of traditional values, norms and conducts have charactiŗized the civilized life. Now the modern welfarists have been warned by Charles Murray to turn their attention to the importance of the institution of the family in the society.

Self-employment Vs. State Employment

Kauṭilyan *Yogakṣema* emphasized self-employment as compared to state employment. According to Kauṭilya, the state employment to the able-bodied citizens results in an over-burden of the state expenditure. People lack initiative to start work. They become lazy and habitually dependent on the state help. This results in the dependency syndrome, which is the major problem of the modern welfare state. Kauṭilya anticipated this problem and for promoting self-help, he stressed self-employment. His concept is quite relevant for both developing and developed countries. According to him, the state should generate avenues for self- employment. The state should create conditions and atmosphere for self-employment. For this, they are capable of doing their own work. The freedom of citizens is commensurate with the area of self-employment—the more scope for self-help, the more free a society is. State employment is likely to lead to higher and higher taxation and corruption.

However, since the 1990s, the welfare state is facing the most serious crisis of diverse forms and proportions. There is no single 'crisis'; it is plural. The burning issue before political scientists is what the welfare state ought to be and what it is in practice? "While there is a general consensus on the basic definition of the welfare state as a social system comprising liberal values, democratic polity and a mixed economy, there are wide-ranging differences on the content of these concepts". It is commonly believed that the welfare state has eradicated 'absolute' poverty i.e., it has been able to lift every citizen above the poverty line.

The socio-economic and political implications of the welfare state of developing countries need a critical assessment. The present decade is one of dissatisfaction, restlessness and disillusionment as compared to the earlier decades known for intellectual consensus and acceptance about the welfare state, "in fact, the welfare state which was conceived as a problem-solver has turned out to be one of the most serious and challenging problems itself". The critical debate has raised questions about its future.

A developing society, if it has to learn lessons from the negative experiences of welfare state, may turn its attention to the Kauṭilyan doctrines in order to avert the impending dangers. India, for example, should not blindly follow the concept of welfare state but should discern what is useful and what is irrelevant.

What appeared to be politically impossible in the west, has become a necessity because of demographic reasons and the recession that swelled the number of claimants to state benefits. The cost of sustaining the welfare state has spiralled with an increasingly elderly population and dwindling pool of taxpayers. "Thus the morally desirable welfare state looks fiscally unfeasible. Ruling politicians still dare not call in a demolition squad but they have begun to tinker with the welfare state". They make reassuring noises while resorting to 'reforms'. The research for an 'affordable' welfare system is on.

Critics of welfare state can be divided into two groups; (i) Those who have unquestioned acceptance of the welfare state, but would like it to be reformed in certain vital sectors, and (ii) those who want it to be mended in a radical manner.

The legitimacy of the welfare state is questioned by its opponents. The welfare state is suffering from "apoplexy at centre and anemia at the extremities". Controlled politico- economic power structure, fragmented bureaucracy, little resources and negligence of family responsibilities have created an atmosphere of habitual dependence. This attitude has created a huge number of dependents in case of whom the will to work has become weak. There seems to be wide ideological and political difference on the issue of the continuation of the welfare state, but there is also a universal acceptance of the reality that there are no signs of its withering away. People in several countries of the world are now deriving a large variety of benefits from the welfare state. Some think that it takes care from the cradle to the grave. As a consequence,the welfare state has come to stay. Therefore, they have to live with it.

As we know, each welfare state has originated or emerged from its own socio-cultural and historical experiences as well as a system of economy. No unilinear evaluation of the welfare state can be made. Still certain common criteria can be developed to evaluate the extent of welfare promoted in different countries operating under the welfare state.

Even the governments which are hostile (for example, the British Government of Margaret Thatcher and John Major) towards the very concept of the welfare state are unable to reverse the trend of increasing expenditure on the welfare services. Beneficiaries, bureaucrats, administrators and distributors of benefits provide solid bedrock for the state welfare?

The claims of the success of the welfare state in reducing inequality, providing soical justice, fair opportunities and eradicating poverty have been subjected to critical analysis. It is argued that the inequality between the classes (poor, middle and rich) still continues to exist in a welfare state, May be, justice and not equality is the credo of the modern welfare state.

Nowadays social justice, rights and compulsory taxation seem to be illusory slogans which were earlier considered as the basis of welfare state. It is argued that state paternalism dampens initiative of an individual to become self-reliant. "The welfare state as a 'nanny state' ensures cradle to grave security reducing citizens to a permanent status of infants, besides sapping the vitality and weakening the moral fibre of the community at large".

Charles Murry and Herbert Spencer were disappointed to note the absence of any mechanism to review the past legislations of the welfare state. Murry also criticized the crisis of values in western-industrial societies and stressed the distortion of traditional values, norms and conduct of civilized life.

Another crisis is that the expensive administrative structure and increasing welfare expenditure on the unemployed, the aged, the disabled, the sick, the orphans, the homelsess and the single parents are creating more and more demands which are causing high inflation resulting in huge burdens on the state.

According to Hazel Handerson the cause of economic crisis of welfare state is the enthronement of "some of our most unattractive pre-disposition; material acquisitiveness, competition, glutton, pride, selfishness, short-sightedess and just plain greed".

According to Segalman and Marsland, welfare state is passing through the following crises: (i) high unemployability, (ii) high unemployment; (iii) high government deficit; (iv) a huge body of centralized bureaucracy resistant to cutting; (v) an extensive social pathology in the form of low educational achievement; (vi) increased illegitimacy; (vii) criminalty and drug addiction; (viii) extensive alteration; (ix) intermittent riotous behaviour;(x) emigration of skilled employees; and (xi)inflation".

Kenneth Minogue criticized the very idea of welfare state as he believed that welfare and state do not fit happily together. Stephen Davies criticized welfare state for its over-burdening cost, complex, organization, ineffectiveness, damaging side-effects, inability to respond to changing demands, and the proneness to undercut by economic change.

The welfare state is also criticised on the basic questions related to both its moral philosophy and administration, such as, what is poverty? Who should remove it? What are the goals of the welfare state? These questions have remained unanswered.

Hermonie Parker gives reasons for the prevailing mess. "The welfare system is so complex that it is incomprehensible, it is uncoordinated, expensive to administer, in a state of deteioration, discriminatory and arbitrary, penalizes marriage and subsidies family breakup, destabilizes and divides society, undermines the rule of law, and it is not a welfare state but a system of pauperization."

Welfare state is also criticized for its increasing involvement in social welfare, implying reduction in the area of individual freedom. Thus, it hampers growth of personality by making a person dependent on the state. This resulted in undermining ambition, initiative, incentive, enterprise and therefore,becoming counter-productive.

Two factors—inflation and wage growth—are impeding economic progress. Economics have reached a stagnation point because of multiple economic crises. "Stagnation, large scale unemployment, recession, decline in resources, cut back in services, governments, inability to manage mixed economy, failure of the conventional techniques of state intervention and a loss of confidence are the major features of the disarray in which most welfare states find themselves".

In the light of the above analysis, if we take the case of India as a welfare state we find that India is not able to achieve a basic minimum level of living for all (40% of population is still below the poverty line). Education for all is a distant goal for India. There are a large number of dropouts among scheduled castes, scheduled tribes, artisans, girls and the poor. Higher education is only for the select few. There is no provision of security against sickness. Health insurance is a distant dream. Collective bargaining is very limited. Bulk of self-employed in small and medium businesses are exploited by the market. basic minimum is guaranteed only to workers in the highly organized sector, but they constitute only 10% of the total labour-market. unemployment insurance has not been introduced as yet. All talk about 'Right to Work' is a myth. Housing for the poor is also a distant dream.

In the current debate on the welfare state, there is a dominant school of thought that pleads for greater privatization as in the case of India.

Privatization is suggested as the only way to solve the crisis in the welfare state. An increased reliance on the non-governmental agencies leads to both efficiency and competition. It provides people a direct stake in promoting economic growth. It is also assumed that privatization provides more freedom to the individual. Privatization provides motivation and enthusiasm to articulate, mediate and promote the interest of the citizen. But, privatisation has its limits. "There is no systematic evidence to suggest that the private provision is always more efficient than the public provision. Nor can we prove that shift in ownership always leads to competition, and competition, in turn, always leads to efficiency". It is also argued that privatisation is likely to divide the society into the 'winners' and the 'losers' which can also have a destabilizing effect on the polity. It is likely to have a devastating effect on society as a whole. Without state regulation, the markets are likely to widen inequalities, dislocation and exploitation.

Superiority of Kauṭilyan welfare system

Kauṭilya's welfare state can be studied in terms of its relevance or irrelevance to contemporary era. It seems that Kauṭilya's concept of welfare state is more relevant to the problems of under- developed countries with limited resources. The welfare state of Kauṭilya targeted its expenditure towards the aged, the sick, the weak, the disabled and the poor but did not universalize the benefits. The basic assumption of Kauṭilya was that the rich, the affluent and upper classes do have resources to provide for their own welfare and the state need not allocate its scarce funds for the purpose. Instead, the state should concentrate its resources to help the weaker sections. In this way, the Kauṭilyan state tries to maximize the welfare function with the resource constraints.

The growing expenditures of the modern welfare state in view of the univrsalization of the concept of welfare are a realization of the fact that the state cannot meet increasing welfare expenditure with its failure to raise adequate tax revenues for the purpose. Consequently, the state faces overcome crisis and thus uses the technique of deficit budgeting to meat the crisis. This leads to the inflationary spiral which aggravates the crisis. Kauṭilya, therefore, was a visionary in the sense that he perceived this crisis and restricted welfare only to the needy so that welfare remains within the manageable limits.

Moreover, Kauṭilya was against developing a 'dependency syndrome' in the society in which the individual continues to make larger and larger demands on the state. Rather he preferred to create a social system in which individual's initiative could be kindled so that the individual or the family learns to solve its problems by self-effort. The modern welfare state is suffering from this depedency psychosis and the vested interests of the individuals prevent the rulers to withdraw even a modicum of benefits granted to the citizens, for fear of a backlash in the polls, it has also helped the vagrant and the affluents to draw benefits from the state. Thus, the modern welfare state even provides benefits to the undeserving and the lazy, whereas Kauṭilya targeted his whole concept of welfare state to the deserving poor citizens only.

Kauṭilyan concept of welfare treated family as a basic unit and enjoined upon the family to look after its members in time of difficulty or the crisis. The family was also considered the institution of social security. In that sense, it was the moral responsibility of the family to look after the welfare of the household. Kauṭilya did not put excessive pressure on the state to provide welfare, but wanted to restrain it within the manageable proportions.

The growth of welfare state in Western societies and the convulsions through which it is passing and the various crises that it is facing leads one to believe that the modern welfare state can be salvaged if the philosophy of *Yogakṣema* or the Kauṭilyan concept of welfare state is worked out in a proper perspectiue. It is not suggested that all Kauṭilyan prescriptions are valid for our age, but surely an indepth study of Kauṭilya *Arthaśāstra* as a comprihensive treatise on political, social, economic and administrative dimensions of his concept of *Yogakṣema* need to be examined with an open mind. Whether "his well-reasoned solutions to various problems are eternal sources of inspiration and guidance", can be scrutinized with circumspection.

The concept of *Yogakṣema* is of particular significance. Its goal is all-round development, material as well as spiritual and this development is of the entire society and not of an individual. Material propsperity is not to be pocketed by a few but there has to be its just and equitable distribution. Material propsperity is not an end in itself but material provisions are essential and it is the duty of the state to ensure this. It may be noted that *Yogakṣema* is a forerunner of the contemporary idea of *Rama - Rājya* and even *Antodaya* (welfare of the poorest of the poor).

The basic point is that Indian treatises on polity are full of *Daṇḍa* and also of regulations for *Daṇḍahṛt*, i.e, the ruler who holds and upholds the law and order. For smooth, efficient and planned functioning of any organisation there is a need for norm-legislation, norm-adherence and norm-enforcement. Norms are not subjective and arbitrary. They have to be objective and trans-personal.

Norms are needed to ensure rights of the individuals and the security of the society. In fact, there is no incompatibility or separation between the two. Nor is there any antagonism between state authority and individual freedom so as to treat state as a necessary or avoidable evil. The state is needed for welfare of the individual and the society, and no withering away of the state is visualised.

Another point to be noted here is that 'an authority' is imperonsal law but 'in authority' is always a person or a body of persons who execute and ensure law-abidance. An authority is autonomous but 'in authority' is subject to rules and regulations, 'an authority' has intrinsic worth but 'in authority' has instrumental value. A person is 'in authority' for the sake of maintenance of law and order. For this he may build up institutions and introduce systems. But in all this he has to be 'duty-bound' and, therefore, to abide by some rules and regulations. This precisely, is the idea covered by the term *Rājadharma*. The *'Rājā'* has a *Dharma* i.e. law-abiding status. He must know his *Dharma* and must have a will and power to abide by it.

Dharma has a cosmic sphere of operation. It sustains the entire cosmos and all beings. *Dharma* has at once both constitutive and regulative roles. It constitutes the life force and the sustaining power. It is also regulative force. Accordig to Kauṭilya, the entire cosmos is *Dharma*-bound. A ruler or king also is *Dharma*-bound. He cannot be an exception to the all-pervading bounds of *Dharma*. There are various types of *Dharma*-s and the statecraft within the bounds of *Dharma* is known as *Rājadharma*. *Rājadhārma* is double-edged. It puts desireable restraints on the behaviour of the subjects so as to enable them to realize their *Puruṣārtha*-s but at the same time it also makes the person 'in authority' subject to restraints.

In the Indian tradition 'in authority' is not to enjoy power and privilleges, but to discharge duties and responsibilities. It cannot be immune to accountability and responsibility of 'a person in authority', but is in respect of the universal good, the *Svasti*, the *Yogakṣema*. Kauṭilya discovered the essential unity of the entire universe, the human beings, all living creatures and the natural surrounding. He emphasized the non-dual character of their inter-realionship. The general welfare of the humankind for him did not exclude the well-being of the entire cosmos. He advocated an integrated approach to progress aimed at the harmonious development of the various facets of reality. The concept of *Maṅgala* is the notion of universal good, *Sarvamaṅgala*. The divine order is for universal good. The divine force, represented as the female power of the Lord, works for universal good. This is the invocation to be recited daily so as to remind us every day to work for the universal good. Thus the task of the state is to help in the realisation of this *Maṅgala* or *Kalyāṇa*.

Conclusion

The welfarism propounded in the Kauṭilyan thought is not materialistic welfarism but holistic welfarism in which the welfare not only of the citizens of the state but of the whole humanity and the entire cosmos is taken into consideration. It is a spiritualistic welfarism which not only covers material but also transcends it.

According to R.P. Kangle, "The fact that the state is to concern itself with the welfare of the subjects might lead one to suppose that we have here something like the idea of a 'welfare state'. This may seem to be supported by the reference to 'those who have necessarily to be maintained" by the state and to the duty of the state to maintain minors, aged persons and those in distress when these have no one to look after them". It can also be justly maintained that the Kauṭilyan state is neither police state nor a merely tax gathering state but it is a welfare state in more comprehensive form.

It fulfills the basic criteria of a modern liberal welfare state with its totalitarian implications shorn off. 'Help the helpless' is the traditional Kauṭilyan notion of a welfare state and in that sense there is its relevance for modern times.

Indian planners, economists and policy-makers who have worked more than four decades on the Nehruvian model can, at least for experimenting, take to Kauṭilyan model of a welfare state. It would be easier for India to benefit from its past rich contributions to political and social engineering. Even the western societies, in order to get out of the prevailing crises, may like to conform to the vital principles of family integration, selective social security, preference to voluntary and private bodies over state-sponsored welfare and provision of justice with liberty."

Yogakṣema has all the vital ingredients of a modern welfare state and Kauṭilya's *Arthaśāstra* can be re-examined from the angle of global human concerns for a better society— harmonious, stable and prosperous blended with moral and spiritual awareness.

What is usefully common between western democracies and India is that we both detest regimentation, indoctrination, thought control, authoritarianism and totalitarianism and subscribe to the canons of liberty as the basic foundation of a welfare state structure. The policy of the state should, therefore, conform to whether welfare provisions help a person towards self-help and growth of his unique personality. Cradle-to-grave model of welfare state is completely unsuited to India's ethos. A limited welfare state, operating under social control, is eminently suited for India and Kauṭilya's welfare state is such a type.

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Sanskrit : The Fountainhead of Culture and Civilization

Mrs. R.Saroja

Swami Vivekananda says ''India has been called the land of Wisdom, Civilization and activity prevailed here when Greece did not exist and Rome was not thought of''. Indus Valley Civilization must have flourished for several thousand years to have reached that height. It is the literature of a country which illustrates its level of civilization and culture. From the Vedic age upto the end of classical age the literature of India and consequently the language of the elite was Sanskrit. Our civilization and culture have blossomed out of the rich soil of Vedas, Itihāsas and Purāṇas.

Sanskrit or refinement of speech is the gift of the Vedic seers. In fact, the term Ārya in Sanskrit, meaning a man of nobility and culture, and not a man of any special race, is used in scriptural texts as a synonym for *Ārṣa* which denotes the lineage of the *ṛṣi*-s or Vedic seers.

Swami Vivekananda had a great vision of India. He said ''Study the history of the whole world and you will see that every high ideal you meet with anywhere, had its origin in India. This is the land whence like tidal waves, spirituality and philosophy have again and again rushed out and deluged the whole world and this is the land whence once more such tides must proceed in order to bring life and vigour into mankind.

'*Śṛṇṇvantu viśve amṛtasya putrāḥ*' 'Hear unto me, O Ye, children of immortality' had been the call of India's soul to the people of the world. The ideal of the Vedic seers was '*janaya daivam janam*' to create divine people for which purpose they invoked the *deva*-s, '*caraiveti.* ''March on'', is the call of Vedas to mankind, and the *Ṛgveda* illustrates this march towards eternity. The hymn about Uṣas depicts the evolution of man through the ages, symbolically expressed as the journey from dawn to the highnoon of future. *Ṛgveda* is the earliest literature in Sanskrit and the lyrical beauty of the passages that describe the inspiring glory of nature has been the inspiration for the later epics. Hence *Ṛgveda* stands as a testimony of the civilization and culture which was the fountainhead of the Indus Valley and the others. These Vedic hymns described by Rabindaranath Tagore as being 'a poetic testament of people's collective reaction to the wonder and awe of existence.'

Vedas were not devoid of secular aspects as there are many references about the administrative pattern of that age, namely, the *Sabhā*-s and *Samiti*-s, influencing as well as checking the rulership of Kings, non-monarchial institutions called *gaṇa*-s headed by *Gaṇapati*, similar to modern republics and also about the practice of the people choosing their monarch. So, as Will Durant puts it, India is the mother of democracy. The Vedic *Samiti* was the prototype of modern assembly or parliament.

In the "*Encyclopedia of Social Sciences*", Malinowski defines culture as comprising 'inherited artifices, goods, technical processes, ideas, habits and values'. Thus values never change, being based on truth and wisdom but only their application is changed through the different ages. So the true culture based on values has stood the test of time.

In order to understand the influence of India on the world civilization and culture it is imperative to enquire what is meant by Indian Culture . Is it the philosophy of art and architecture, sculpture and painting that reflects the culture or is it the music of our land depicted as *Rāga*-s and *Rāgini*-s? The reply would be, it is all of this, with a common thread of spirituality running through them all. Spirituality in India is not religious fervour nor does it mean the discarding of worldly life. It is a synthesis of spirit and matter as declared by Upaniṣad '*Sarvam khalu idam Brahma*'.

The influence of the Indian thought on the outside world was mainly through the *Upaniṣad Vākya*. Schopenhauer says that there is nothing more beneficial or more elevating than the study of the Upaniṣads. Plotinus, the Greek thinker became a scholar of Indian Philosophy, mainly due to the influence of the Upaniṣad-s.

Great scholars like Maxmuller, Garbe and Winternitz believe that the Greek traditions, like the Orphic Cult, have their origin in Indians who visited Greece and Persia as there are certain rites and practices which are neither Greek nor Semetic, that it seems likely that there was exchange of culture between the two countries. Garbe, who was considered to be the greatest authority on *Sāṅkhya* Philosophy in Europe, is of the opinion that the *Sāṅkhya* ideas have influenced the thinkers like Heraclitus, Empedoclus, Anaxagoras, Democritus and Epicurus. Winternitz is convinced that Gnostic and Neoplatonist Philosophers were influenced by Indian Philosophy. For example, the theory of Thale, who is called the father of Greek Philosophy that everything springs from water, the theory of Anaximander that the source of everything is infinite space, of Anaximenes that it is air, all these theories have their origin in Veda. So, as Hopkins puts it 'The Philosophy of ancient Greece is the shadow of the Upaniṣads.'

On the evidence of Aristoxenus, a disciple of Aristotle, Socrates is said to have had discussions with Indians regarding philosophy. It has been confirmed by scholars that many ideas represented in Plato's *Republic,* have their origin in India, based on the fact that Plato was supposed to have visited Persia and probably India. The simile of chariot and horses used by him, reminds us of that in *Kaṭhopaniṣad* and his division of society according to nature and activities and the orphic cosmogony quoted by him can be traced to Manu. There is also a startling similarity of langauge, says Maxmuller, between Plato and Upaniṣad-s. As Voltaire boldly declares 'Everything came to us from the banks of the Ganges where the first Greeks travelled for nothing but knowledge'.

Not only Greece but also Egypt bears testimony of Indian influence. In Memphis, its ancient capital, were found statues and Indian relics which led the Egyptologits to believe that there must have been an Indian colony in Egypt in 500 B.C. Madam Blavatsky asserts that Egyptian laws, social institutions, art and science must have originated from India.

There was not much historical evidence in India except perhaps Kalhaṇa's *Rājataraṅgiṇī,* a historical work on Kashmir, besides some inscriptions and the records of foreign travellers from China, Greece and other places. So we have to rely mainly on the bulk of Sanskrit literature serving as the pointers of culture and civilization through the ages. Mythological fables and legends of tradition, folk tales, parables, didactic tales like the *Pañcatantra*, all have found their way to the Western world. In 6th century A.D. *Pañcatantra* was translated into Pehlevi and then into Arabic and Srian. This increased its popularity and led to its translation into Persian, Hebrew, Latin, Spanish, Italian and several other languages later. The stories of Boccacio, Chaucer and Lafontaine were supposed to have been influenced by the folk tales of India.

Epics like *Rāmāyaṇa* and *Mahābhārata* and later the *Kāvya*-s and plays of classical age, especially that of Kālidāsa, gained world wide popularity, mainly due to the high ideals of human behavior depicted in them. As such the literary works of India were the reflecting medium of our culture and civilization. *Rāmāyaṇa* and *Mahābhārata* are widely read all over the world to this day and Kālidāsa's *Śākuntalam* has been translated in almost all the languages of the world. The popularity of these great literary works is mainly due to their portrayal of the way of life which was according to *dharma*, the characters representing the noble virtues of *Bhārata Varṣa* and the theme of good winning over the evil.

Jawaharlal Nehru in his *'Discovery of India'* remarks that though *Rāmāyaṇa* is the most loved work in the whole world, it is *Mahābhārata* that is the most outstanding work of the world, because it is an encylopaedia of tradition and legend and of social and political institutions of ancient India. As sister Nivedita puts it, in *Mahābhrata* there is unity in complexity and it gives an impression of a centralized India with a heroic tradition. The greatest boon to humanity from *Mahābhārata* is the *Bhagavadgītā*,which is the gospel of mankind in general and has universal appeal. In fact the modern principles of Management, business and administration (M.B.A.) are nothing but the principles outlined in *Gītā* sans its spiritual flavour. There are references in the *Mahābhārata* and *Harivaṁsa* to illustrious Kṣatriya-s, who, aided with their preceptors, travelled all over the globe to impart the principles of righteous life as enjoined by Vedas and by Manu. This is an indication of the growth of maritime activities in ancient

India, through which Indians were able to spread culture and wisdom of their fore-fathers. Detailed instructions on ship-building are found in the ancient Sanskrit works, such as, the kind of wood to be used in different parts, avoiding use of iron at the bottom of the vessel to ward off collision with magnetic rocks under the sea. Indians possessed extensive knowledge to build all kinds of ships varying from light weighted ones to those heavy and large enough to carry elephants. Thus the cultural conquest of Asia was effected through the sea and the countries like Egypt, Babylon, Assyria, Judea and even America were brought into contact with India through sea-trade. We find imprints of Indian tradition and culture even now in countries like Indochina, Indonesia, Mexico, Central America, Peru and other places. This is the proof of the impact of Indian civilization on these countries besides Europe and Asia. However, the cultural Influence of India was more marked on the countries along the Eastern boundaries of India as well as those of South East Asia. These were China, Siam, Indochina, Malaya, Ceylon, Central Asia and Tibet. In central Asia, the art of Ghāndhāra exerted its influence followed by the art of the Gupta period. All these countries have retained the cultural heritage of India.

During the classical age and the precedent age of Maurayas we have details of cultural interaction between India and other countries through the records of foreign travellers, the most prominent of them being Megasthenes, who came from Greece to the court of Chandragupta Maurya, Fahien, Hieun Tsang, It-sing and others from China who came in the time of the Guptas and Harshavardhana. Trade and commerce flourished between Greece and India during the period of Chandragupta Maurya. We have reliable source of information in the form of the records of Megasthenes. *Arthaśāstra* of Kauṭilya, who was the preceptor of Chandragputa, is a manual of politics, finance and commerce. There has never been greater work on the science of polity than the *Arthaśāstra* of Chaṇakya, otherwise known as Kauṭilya. There is a reference in *Arthaśāstra* to the stable of the king containing Arabian horses and to Chinese silk being used in India. It also deals with ships and navigation, all of which proved the flourishing of sea trade in India.

India became an international centre for studies in the time of Aśoka, the grandson of Chandragupta Maurya. His messengers went to Syria, Egypt, Macedonia and other places to spread the teachings of Buddha. The Indian Universities especially Taxila became a centre of education for foreign scholars.

In the Classical age, also known as the golden age of the Guptas, culture of India, reflected in Sanskrit literature of Kālidāsa and other eminent poets and writers, was at its peak. *Dharma* was upheld in all its aspects, accepted by all through their faith in the Vedas, for the sake of social, spiritual and cultural uplift. Sanskrit, a living langauge, enriched by a power of expression was the uniting force. *Ahiṁsā*, *Satya*, *Asteya*, *Brahmacarya* and *Aparigraha*, that is, non-violence, truth, non stealing, continence and non-possession were the virtues emphasized and a society based on ethics and spirituality was aimed at. Life was happy and culture was at its highest. Sanskrit literature flourished and was fully developed under the Guptas. Kālidāsa, acknowledged as the greatest of Indian poets by almost all foreign scholars, adorned the Court of Chandragupta II known as Vikramāditya. Referring to *Meghadūta*, Ryder, an American scholar says 'The first half (*Pūrvamegha*) is a description of external nature, yet interwoven with human feelings, the latter half (*Uttaramegha*) is a picture of a human heart, yet the picture is framed in natural beauty. Kālidāsa understood in the fifth century, what Eurpoe did not learn until the nineteenth and even now comprehends only imperfectly, that the world was not made for man, that man reaches his full stature only as he realises the dignity and worth of life that is not human, meaning more than human. He places Kālidāsa along with Virgil and Milton.

Sanskrit was the language of the elite throughout India till the classical age. It even spread to the Indian colonies in South Asia and Central Asia. There are records of regular Sanskrit recitation and plays in Cambodia in 7th Century A.D. and Sanskrit is still used for some ceremonies in Thailand. Scholars like Fahien and Hieuen Tsang studied Sanskrit in India and carried a large number of Sanskrit works to China and translated them. Itsing who came to India in 731 A.D. collected about 400 Sanskrit manuscripts containing more than 50,000

Śloka-s and translated a number of them besides compiling a *Sanskrit-Chinese Dictionary*.

The influence of Indian art in China gave birth to a new school of art known as Sino-Indian. All types of Indian Sculpture, especially temple architecture of superimposed storeys, had representation in China, which later found its way to Japan. Both Buddhism and Sanskrit were well known in Japan. The arrangement of Japanese syllabary in 50 phonetic sounds attributed to Bodhsena from India, closely follows Sanskrit alphabets.

Indian astronomy and the knowledge of medicine became acknowledged in China. Indian astronomers were appointed on the official boards for the preparation of calendars and a Sanskrit work called *Navagraha - Siddhānta* was translated into Chinese and still exists among the collection of the T'ang period. *Rāvaṇakumāracarita*, a treatise on pediatrics was also translated in Chinese in 11th century and a Chinese work on medicine composed in 455 A.D. is believed to be a translation of a Sanskrit work.

Sanskrit, the language of the Vedas provides access to higher planes which unites science and spirituality. To achieve great things in life one must rise in status which is possible only through a solid value-based education as the one provided by our Vedic seers. The environmental awareness and the enrichment of human mind displayed in the Vedas led to the impact of Sanskrit on world civilization. The ancient Indian thought and ideals were expressed in a nutshell in the declaration of the *Upaniṣads*.

asato mā sadgamaya; tamaso mā jyotirgamaya;
mṛtyor mā amṛtaṁ gamaya, Oṁ Śāntiḥ Śāntiḥ, Śāntiḥ.

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Women's Education and Empowerment

Dr. (Prof) Mrs. Shalini

Introduction :

Women are the vital part of human resources of a country. They are the potential contributors towards its development and productivity. They have the ability to do things on their own, to achieve the situation they need and desire. For this they need adequate knowledge and skills, free access to resources, opportunity and freedom to utilise them. To achieve the desired role women need to be empowered through effective education. Empowerment is a process which enables individuals or groups to change balances of power in social, political, and economic relations in society. It redistributes the power from the powerful to the powerless and brings equality in all spheres of life.

Women play a leading role in the elemental life also. This fact had long been recognised by the ancient. Āryans were philosophers and thinkers by nature. But, then, they were also conscious of their elemental life. Since women play a vital role in the elemental life, the ancient Āryans had a very generous and munificent outlook towards the women. They had realized the truth that they would prosper only if the ladies under their charge were cheerful. Centuries ago, the Indian law-giver, Manu, said -"*Yatra naryastu pūjyante ramante tatra devatāḥ*" (Where women are worshipped, their gods dwell)[1]

The cultural and intellectual history of India is replete with shining examples of a long and distinguished tradition of learning and scholarship. In the Vedic age women had perfect equality with men in the eyes of religion and education. In course of time the norms of Vedic age underwent a radical change and religious austerities received pre-eminence. "Woman, from being man's co-equal, so-sharer and helpmate, gradually became his subordinate, a mere chattel to be used at will for satisfying his wants with no right or will of her own"[1]. Gradually because of ignorance women began to suffer from social, political and economic insecurities. Being a puppet under man's powerful hand, women lost their power and independent identity. negation of education clogged their intellectual advancement and left them tottering. The stream of learning and creativity got buried under the dreary sands of man-made customs and traditions. It lost its original creative vitality under the impact of intellectual insularity and the spirit of inquiry, curiosity and quest for truth gradually vanished.

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[1] *Manu.*, III-56

In course of time the Indian education system was replaced by the western education system. The later failed to cultivate the sense of social responsibility. It also failed to cherish the dignity of labour. It neglected India's past and tried to arouse the feeling among the students that they are without roots. It forced our educational institutions to function in a spiritual vacuum. The greatest harm that it could do was that it tried to neglect the development of the most vital organ of India—its women.

Now, the women of India have become more conscious of their rights. This has awakened in them a sense of urgency in experiencing social justice and equality. In this era of globalisation and modernisation, social values, aspirations and priorities are changing fast. Therefore, there is indeed, a great need of women's empowerment through effective education, of course, under the composite culture of India.

Society Vis-a-Vis Empowerment of Women:

Upliftment of women is related to the culture of the society they live in. The later is the way of its members, the collection of ideas and habits, which they learn, share and phrase. It determines how members of society think and feel. Since post- Vedic period Indian culture is seen to be always oppressive towards women. It denied human values to women by denying them the access to education. It enforces sanctions, which become norms and are a major part of the mechanism of social control on women. Their activities in society are accompanied by varieties of strictures, which define how they are expected to act. They have to suffer or face every situation in silence. In such a society, there is a justification for everything based on the doctrine of "*karma*". The man-made rules and roles regulate and organize women's behavior and provide means for accomplishing certain tasks. The double vulnerability of being female and illiterate, added with the fact that they are often unaware of their rights, women are unable to defend themselves or their economic interests. They are not only unable to increase their socio-economic status, but are also victim of inequality, injustice and crime. In the words of Neera Desai-"As we begin to unroll the scroll of our long living past we find that within the frame work of the patriarchal society, women sometimes were considered goddesses and at other times slaves, but never a human being with a personality[1]". The most critical issues and challenges in matching theory with practice is change in attitude of the society. The later is not inclined to accept the need to have a gender balance in all aspects of life. The number of people who genuinely believe that women have been disadvantaged, and, therefore, need to be pulled up to a certain level, are very few.

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[1] M. K. Gandhi; *Women and Social Injustice*, Foreword, p.3

Under such a situation the modern Indian woman stands at the cross-road. She has to fight with the dead weight of the old society and has to combat with the reactionary forces. She has to create conditions for the full excerise of rights and facilities which have been granted to her. For this she has to join hands with those social forces which aim at creating a socio-economic order where the fullest expression of her personality as a human being could be realised.

Social Justice Vis-a-vis Emporwerment of Women:

The notion of equality and liberty is the basis of modern society. However, there has always been a great discrepancy between the idealised notion of equality and the actual life situations women found themselves in, from time to time. Women have been denied equal opportunities for personal growth, and social development, because of the sex-segregated character of the society. The biological capacity of the female to reproduce the human species and ensure its survival has tied her down to the home and withdrawn her from the wider economic, political and social arenas of social participation. Parallelling these processes there takes place the progressive elaboration of an ideology,which rationalises this shift from differentiation to discrimination, and instutionalises it by means of religious perceptions, rituals and customs. The disadvantages of being a female are obvious in our society—minimum or no education, poorly paid jobs and very few rewards than men in similar situations. The most sufferers are girl children. The total work of the household including fuel gathering, washing of clothes and burden of sibling care are under the charge of girl-children. They hardly receive any substantial education as they are viewed in transit to husbands. Even the married women do not command any respect from their husbands, because the relationship remains that of dependency and domination.

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[1] *Women in Modern India*, 2nd edn., p.91

The substantial contributions made by women in tending the family and performing the laborious household duties, remain largely unrecognised, unacquainted for and most significantly unremunerated. Such invisibility of women's work, their seclusion within the four walls of the home and lack of their effective control over the products of their own labour, consistently deny the equality and social justice to them.

The contribution of women towards the development of the country can be achieved only when they have the opportunities and freedom to utilize these opportunities. But sex role differentiation and ideological assumptions about women's place is linked to the unequal distribution of resources, rewards, rights and authority between men and women. This, inturn, influences the pattern of family and work life. The holistic development of women can not be thought of without social justice. The latter protest the weak and limits the power of the strong and acts for the welfare of both.

Education Vis-a-Vis Empowerment of Women:

Education is a powerful tool of democratization and development, it infuses a sense of urgency and catalyses a new initiative among the women for socio-cultural transformation. Most significantly, it will serve the object of equality for them and their empowerment. Within the scope of education emphasis should be laid on developing strategies for ensuring effective contributions of women—majority of whom reside in the rural, tribal or slum areas. Such women may be categorised in the under - privileged and lower middle class.

It will help them to achieve social justice and equality. It will also provide them a new insight to realise that they are distinct individuals with rights and duties and are able to make and change their world. It will also enable them to think ahead of their future, as it should be for them, to act according to situation and to rebuild their lives.

Educational attainment is linked with occupational status. There is a steady move from ascribed to achieve status and education plays important roles in this process. Educational qualifications invariably form the basis for the allocation of individuals to occupational status. Increased educational attainment will promote a woman's skill and thereby her productivity and so also her income will rise. Naturally, her persoanality will develop. With this motto in view the 'National Education Policy' was documented by Government of India in 1986 for the removal of disparities and to equalize educational opportunities to those who have been denied equality so far. Its main aim is to give over-riding priority for the removal of women's illiteracy and obstacles inhibiting their access to and retention in elementary education. It plays a positive and interventionist role in the empowerment of women and lays major emphasis on women's participation in vocational, technical and professional education at different levels.

Realising the role of education in the empowerment of women, Dr. Sushila Naiyar, in her key-note address presented to the National Conference on women held at Kasturba Gram in Sept.1989, observed—"The vast majority of our women continue to be ignorant, illiterate, exploited in home and in society, helpless and dependent, unable to understand their rights or responsibilities, leave aside having capacity to exercise them. The main cause of this unfortunate state of women's helplessness and lack of self-confidence, to stand on their own feet is illiteracy and ignorance in the midst of poverty. These have to be overcome and attitude of men and women in respect of women's role in society have to be radically changed". This means educational process is, thus, a function of society as a whole. All social elements have roles to play. Female education is key to the development of the family, the society and the country as a whole. Therefore, special emphasis must be laid on female education. But while establishing the right to education, effective measures must be adopted for the purpose of not only removing illiteracy, but also relating education to the needs of the society. The Education Policy must devise ways of making education a real empowering tool so that whether it is formal or non-formal forum, the thread of empowerment must run through. Therefore, there must be permanent channels or structures which can stand the test of time.

We talk of empowerment of women because we realise that they lack full control over their products and income of their labour due to the lack of education. They require to share power with men. But they rarely fulfill their desires due to low level or even zero level of education. We may quote here part of the Annual Report of the World Bank, published in Sept; 1989:— "The surest and in fact the only way to lift India out of poverty is to educate and enhance the status of Indian women. In addition to viewing women as a key target group for poverty alleviation programmes, anti-poverty policies need to recognize and harness the strategic potential of women as a critical players in the process of moving their families out of poverty." We may say that education is a liberating weapon that can lead to changes in power relations. From this perspective, it would lead to social transformation, and is, therefore, vital in bringing about empowerment.

Political and Economic Empowerment of women :

By and large, women are the oppressed lot in the society. They need a platform so as to express their ideas and view more effectively. They can achieve this only through education and political empowerment. But men will not give the women their due place. Therefore, reservation for women for their political empowerment is, indeed, the most essential need of the day. Realising the importance of women in public life, Pandit Jawaharlal Nehru wrote in 1952—"Our real and basic growth will only come when women have a full charge to play their part in public life. Whenever they have had this chance, they have done well, better than the average man. Our laws are man-made, our society is dominated by men, and so most of us naturally take a very lopsided view of this matter. But the future of India will probably depend ultimately more upon the women than the men."

However, unless women are economically self-dependent they can not exercise their empowerment. This requires more avenues in jobs and education for women. Thus the economic and political empowerment will provide them the freedom of choice for self-development as well as equal access to domestic and community resources,· opportunities and powers. Regarding women's role in planned economy the sub-committee, constituted under the National Planning Committee, made the following observations in 1989—"Private property is the root cause of many inequalities. So long as the very foundation of society is based on a system of private property, woman can not claim equality with man unless she has the same right as man to hold, acquire, inherit and dispose of property".

There is a problem of seeing women's issue without looking at the whole body of issues that affect women. The latter are called upon by both men and women leaders to wake up and work for their economic emancipation, take up income-generating activities, etc. The question of removing the handicap, they face, is quietly glossed over. Government of India tried to bring women at par with men in respect of inheriting the landed property through Hindu Succession Act, Act no.30 of 1956. Still the land is controlled by men and, in many cases, even the products and income of women's own labour. Laws exist, no doubt, these are also being enforced, but the situation boils down to the issue of women's lack of education, power and poor economic condition. It is outcome of constant struggle for their right that women in Bihar have succeeded in getting themselves exempted from paying court fee in any type of case instituted by them.

The government of Bihar promulgated an ordinance, Ordinance no.4/93 which reads as:-"All the ladies of Bihar, irrespective of their caste or economic status, have been exempted from court- fee for getting relief in any type of case.[1]" In this way women have achieved a lot, yet they have miles to go to achieve their goal.

Conclusion :

The issues raised in this paper reveals that the empowerment of women encompasses many aspects of life including cultural, traditional, social, political and economic factors. Synchronisation of all these efforts is important to achieve the required impact. For this an analytical framework is essential. We feel and realise the truth that no society can develop, unless women are fully part of the administrative processes and unless they are, at least, firmly on their way to achieve an equal footing with men.

Women are mothers and a child learns his primary lessons in association with the mother. Thus education is a must for women. The numerous benefits of educating the girl-child are clear and apparent in society. But educational opportunities for girls vary dramatically between urban and rural areas and among different states. The economic situation of most of the families may not allow this to be achieved fully. Under the circumstances the empowerment of women through education comes first and then concentration on macro economic empowerment.

The empowering process of women must appreciate those issues which pull down women. The resources that women need access to, if they are empowered, are—

(i) Education, training, science and technology.

(ii) Political and Economic empowerment

(iii) Information and Communication

(iv) Health and Family Planning Programmes,

(v) Legal and Human Rights.

In this era of globalisation and modernisation, economic value, actual or potential, excerise considerable influences upon status of a class. Therefore, under the changed situation, when social values, aspirations and priorities are changing fast, the society must change its angle of vision in respect of women. It will not be in any way against the spirit of our culture. Even orthodox *Smṛti* writers, like Manu, have declared that if any rules framed by them are found to be not conducive to the Welfare of Society, or against the spirit of the age, they should be unhesitatingly abrogated or modified[1]. The time has now changed, the age of authority has gone and it has been succeeded by an era of rationalism and quality. Therefore, the society must re-adjust the position of women to the new situation. Moreover, for achieving the desired goal every women must keep in mind the message from Swami Vivekananda— "Arise, awake, and stop not till the goal has been reached."[2].

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Challenges to Indian Society and Sanskrit

Dr. Dipak Kumar Sharma

More than one billion people belonging to various ethnic origin and having their own languages and religions, have constituted the great Indian society. As stated in the *Viṣṇupurāṇa*, the land stretching to the north of the ocean and to the south of the Himālaya, is known as the *Bhārata*, which is the abode of the offsprings of Bharata.[1] This *Bhaārata*, indeed, as known to all, is India and it is the land where people of different origin have been living for thousands of years. Sanskrit scriptures and poetry, which are the products of this land, reveal that there had been divisions of this vast land known as *Bhārata*, as may be gathered, in some cases, on linguistic and religious considerations. The *Hemacandrakoṣa*[2]contains records of eight such divisions, namely *Āryāvarata*, which is the present northern India, *Madhyadeśa* or the Central India, *Antarvedī* (i.e. the Gangetic Doab, *Brahmāvarta* (Divine Altar) i.e. Kurukṣetra, *Prāg-dakṣiṇadeśa* i.e. south eastern Province *Paścimottaradeśa* i.e. the North-Western provinces, and *Mlecchadeśa* i.e. bordering provinces like Kāmarūpa (as held by Maheśvara on *Amarakoṣa* II.1.7). That, this vast land called *Bhārata* had such divisions can be assumed from the *Manusaṁhitā* also, wherein we have descriptions of *Brahmāvarta*, *Brahmarṣideśa*, *Madhyadeśa*, *Āryāvarta*, *Yajñīyadeśa* and *Mlechadeśa*.[3] The *Viṣṇupurāṇa* speaks of nine divisions of *Bhārata*. viz. *Indradvīpa*, *Kaseru*, *Tāmraparṇa*, *Gabhastimān*, *Nāgadvīpa*, *Saumya*, *Gandharva*, *Varuṇa*, and the land surrounded by the ocean.[4] This geo-political scene has undergone changes throughout

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1. *Uttaraṁ yat samudrasya himādreścaiva dakṣiṇam/*
   varṣaṁ tad bhārataṁ nāma bhāratī yatra santatiḥ.// *Viṣṇupurāṇa* II.3.1
2. *Hemacandrakoṣa*, IV.14.8
3. *Manusaṁhitā*,II.17,19,21,22,23
4. *Bhāratasyāsya varṣasya navabhedānniśāmaya/*
   indradvīpaḥ kaserruśca tāmraparṇo gabhastimān//

the years. Yet, it can rightly be assumed that there had been a bond of oneness generating due to belonging to vast but single land namely *Bhāratavarṣa*[1]. Perhaps, owing to this greatness, even today in various religious performances, this great land is referred to as the place of highest virtue (*viśiṣṭa- puṇyabhāratākhyabhūpradeśa*). But it is alarming that this land of virtue has now to resist challenges from various destructive elements. It is a rude reality, that contemporary Indian society is facing various odds in the forms of seccessionism, terrorism, injustice and crime against women, lack of value - oriented thinking and so on. Hence, it will not be wrong to hold that people may not consider it a result of virtues accrued throughout so many births, to have birth in *Bhārata*,[2] as was done earlier.

Sanskrit scriptures hold that this is the land of *Karman* (actions) and not of *bhoga* (enjoyment).[3] Philosophical and spiritual thinking cultivated throughout the centuries, have instructed to make the human life meaningful by way of performance of the assigned *Karmans*. So, eventually hedonistic ideas are not at all encouraged. This land had so much greatness and it is bestowed with so many gifts of Nature. Hence, as if being unable to put with such greatness and richness, external forces have been endeavouring to change the political scenario of this country. Some citizens of this country also have fallen as preys being unable to check their temptation and greed for money. Such people, being ignited by the seccessionist elements, have been creating unstability in the country and at times, the sovereignty of the state is also being endangered. In a democracy like ours, every citizen, irrespective of creed or colour, is expected to enjoy equal privilege and then only common good for the whole country can be achieved. The state of unstability created mainly by money and power hungry people, has arisen for the reason that they are not well acquainted with the unique character of Indian culture. Having

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Nāgadvīpastathā saumyo gandharvastvatha vāruṇaḥ/
ayaṁ tu navamasteṣāṁ dvīpaḥ sāgarasamvṛtaḥ. Viṣupurāṇa, II.3.6.7

[1] Cf. *āsāṁ pibanti salilaṁ vasanti sahitāḥ sadā/*
*samīpato mahābhāga hṛṣṭapuṣṭajanākulāḥ// Ibid.*II. 3.18

[2] Cf. *atra janmasahasrāṇāṁ sahasrairapi sattama/*
*kadācillabhate janturmānuṣyaṁ puṇyasañcayāt// Ibid.*II.3.13

[3] *yato hi karmabhūreṣā hyato'nyā bhogabhūmayaḥ/ Ibid.*II.3.22

acquired political Independence, our think-tanks also have been emphasising upon economic independence. So, reluctance to know the great heritage imbibed in Sanskrit scriptures,has resulted in the rise of secessionism in various parts of the country.

Terrorism is posing another challenge to the present day Indian society. Social scientists are of the opinion that it is a global problem now and India is also being affected a lot from this menace. For those upholding terrorism, violence is regarded as a means. This goes against Indian spirit, which believes in the doctrine of *Ahiṁsā* (non-violence). Sanskrit and other Indian languages are always propagating this doctrine. For instance, the *Dhammapade* says that everyone is afraid of punishment and death. Having known it in respect of one's ownself, one should not kill others nor should encourage to kill.[1] Everybody loves his own life; so he should not kill others.[2] The *Hitopadeśa* holds that the scriptures have diverse opinions on many issues; but all are of the single opinion that the non-violence is the highest virtue.[3] This magnificient book of Nārāyaṇaśarmā further states that a person who remains far away from committing any sort of violence, who is tolerant and he who may be chosen as a shelter of other persons, is able to attain heaven.[4] Such opinions of various authorities can easily be multiplied. The doctrine of *Ahiṁsā* is a comprehensive principle. We are helpless mortals caught in the conflagration of *hiṁsā*. The saying that life lives on life has a deep meaning in it."[5] But then there arises the problem as to how a man can practise *Aiṁsā*. Gandhiji had a clear observation- "Man cannot be wholly free form *hiṁsā*. So long as he continues to be a social being,he cannot but participate in the *hiṁsā* that the very existence of society involves. When two nations are fighting, the duty of a votary of *ahiṁsā* is to stop the war....and yet whole-heartedly try to free himself, his nation and the world from war."[1] It is evident that the doctrine of *Ahiṁsā* had a firm root in Indian soil, and yet terrorism has been a burning issue here in this land. It is a matter of grave concern that terrorism has been sweeping many states of India and many lives have been the victims. This has stood as a barrier not only to economic growth of the country as a whole, as well, or in other words, it is hindering the great Indian heritage nourished throughout the centuries. It is needless to put on record that the time is overdue to curb this challenging problem.

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[1] *sarve trasyanti daṇḍāt sarve biahyati mṛtyoḥ ātmānaṁ /*
ātmānaṁ upamāṁ kṛtvā na hanyāt na ghātayat // Dhammapada, 129

[2] *sarve trasyanti daṇḍāt sarveṣāṁ jīvitaṁ priyam /*
ātmānaṁ upamāṁ kṛtvā na hanyāt na ghātayet // Ibid. 130

[3] *parasparaṁ vivadamānānāmapi dharmaśāstrānāṁ /*
*'ahiṁsā paramo darmaḥ' ityatraikamatyam // Hitopadeśa,*p.14.(ed.M.R. Kale MLBD, 1989)

[4] *Sarvahiṁsānivṛttā ye narāḥ sarvasahāśca ye /*
sarvasyāśrayabhūtāśca te narāḥ svargagāminaḥ // Ibid. Verse.65

[5] *The Story of My Experiments with Truth,* p.291

Another alarming problem faced by the contemporary Indian society is the crime against women. Everyday, the newspapers carry the news of atrocities done to women, or of deal caused due to some impractice like dowry and so on. The National Crime Record Bureau (NCRB) reveals that in the year 1998 the number of cases of crimes against women was 131465, whereas in 1999, the number of cases was 131332. But in respect of sexual harassment, the number was 8054 in 1998 and in the succeeding year, there was a rise upto 113633. It is known to all that in India, it is believed that even the gods prefer to stay in a place where in the woman-folk is honoured.[2] Dr. B.R. Ambedkar, the architect of Indian Constitution once remarked that the standard of a society depends a lot upon the attitude of the people to the mother as the goddess Earth incarnate,[3] or the mother is as holy as the *dakṣiṇāgni*.[4] Even, the word *mātṛ* (mother) is explained as *mānyate pūjyate yā sā*, as the world is said to be formed from the root *mān* meaning 'to honour' with the addition of the suffix *tṛc*. The word *mahilā* meaning 'a woman', also bears an interesting etymological explanation. The word is formed from the root *mah* meaning 'to honour'[5] with the addition of the suffixes *ilac* and *ṭāp*. So etymologically the word means 'a respectable woman'. It is, therefore, easily

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1. *Ibid*. p.292
2. *Manusaṁitā*, III.56
3. *mātā pṛthivyā mūrtiḥ, Ibid*, II.226
4. *mātāgnirdakṣiṇaḥ smṛtaḥ, Ibid*,II,231
5. *mahaḥ pūjāyam*

understood that the word carries the additional sense of 'respect' besides meaning 'a women'. Women are achieving tremendous success in various fields along with their male counterparts. Still, in respect of the overall attitude of a sizeable section of the society to women, the less said is the better. Citizens having moral responsibility to the society naturally feel dejected at such a scenario.

Khuswant Singh, the columnist of repute, said the other day in an ironical tone-"*Sab chor hain*. I should have added the word *hum*-all of us are thieves. Finding an honest Indian is like looking for the proverbial pin in a haystack".[1] The noted journalist here pointed out the issue of bribery. It is, indeed, a fact that a large section of the citizens, irrespective of social status, from the hangman to the judge, are involved in bribery, whether at the receiving end or the other. This is a by-product of the changing approach of life. As globalisation has changed the thought process and workculture across the world, transcending the geographical boundaries, it has resulted in changing the views of people of this land also towards life. People have begun to cherish a edonistic approach to life, as is the case with so many materially advanced countries, and to make one's requirements for meeting comforts, one hesitates very little to go to any extent. Hence, there are found a good number of people endangering the safety of the country, or appointing unskilled persons in jobs, to meet their pockets. Indian heritage has never been averse to enjoyment. *Dharma, Artha and Kāma* constitute the three-fold goal of human pursuits,[2] where in *Dharma* stands at the top. The word *Dharma* bears so many connotations, one of which is 'duty' or 'responsibility'. Sanskrit scriptures are always advising to enjoy life with all sorts of objects; but emphasis is laid upon sharing these with fellowmen, not to be greedy of other's property.[3] Wealth of other persons should be treated as some pieces of clay.[4] But unfortunately, the situation has become just the reverse. *Dharma* now exists at the bottom of the list of priority, and in the course of wild race for meeting the other two goals, very few people are found hesitating to commit any sort of evils, whether bribe taking or bribe giving. Parents indulging in such corrupt acts can in no way stop their kids from doing similar misdeeds. As a result, youth unrest and devaluation of morality have become a burning issue in the society. It furnishes a very bleak picture of the society inhabited mostly by a huge number of unethical people. Such a crippling situation is not at all welcome.

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[1] *The Hindustan Times*, March 24, 2001

[2] *dharmārthāvucyate śreyaḥ kāmarthau dharma eva ca /
artha eveha vā śreyastrivarga iti tu sthitiḥ // Manusaṁhitā.*, II, 224

[3] *tena tyaktena bhuñjithā mā gṛdhah kasyasviddhanam., Iśopaniṣad*,1

[4] *paradravyeṣu loṣṭavat., Pañcatantra*

It is needless to reiterate that the challenges faced by the present-day Indian society, have arisen due to lending a deaf ear to the great Indian culture, borne only by the Sanskrit literature. After Independence, the rulers of our own land, are giving less importance to Sanskrit studies, at the cost of imparting so - called modern subjects in educational syllabi. Subjects suitable to the time and place should get proper berth. But it is also a fact that the life-values are equally important to create a nation of mentally or spiritually advanced citizens. Unless the present generation of youth are made acquainted with the eternal values of life, carried by the Sanskrit texts throughout the centuries, it will be simply impossible to curb the challenges faced by the Indian society today.

Treatment of Mental Disorders by *Yoga*

Dr. Raj Kumari Trikha

Life has become full of tensions and stress in the modern scientific age. Every person wants to have excellent lot for himself, and his family. Every one wants to excel in every field of life. If the wishes are fulfilled, man becomes happy and becomes proud of his achievements. But if he fails in his endeavours, he gets depressed. Then he starts cursing various people, events and circumstances, which were hindrance to his success, according to his suppositions. At heart, he becomes very restless due to anger and malice towards his successful competitors. Sometimes he expresses his feelings, but mostly he controls their outburst and suppresses them. This prolonged suppression of emotions results in various mental and subsequently physical disorders.

Modern medical science has come to the conclusion that emotional disturbances lead to imbalanced secretions of various hormones in the body, which ultimately results in various diseases. A neuro- pharmacologist at All-India Institute of Mental health at Bangalore, conducted various experiments and came to the conclusion that brain produces certain enzymes, chemicals called neuro-peptides like Endorphin, which are controlled and regulated by the emotions of human beings. Thus we see how the negative thoughts and feelings disturb the functions of endocrine glands e.g. thyroid, pituitary, pineal adrenal, pancreas etc., which are responsible for the growth of body, digestion of food, blood- composition, blood-circulation, functions of heart and contraction of veins etc. The emotions of *Kāma*, *Krodha*, *Lobha*, *Moha*, *Mada* and *Mātsarya* are called 'Internal-enemies' (*Āntarika*-ripu-ṣaḍvarga), because they damage our endocrine glands, adversely affect their secretions and ultimately produce various physical and mental diseases. The medicines treat the physical and clinical expression of the diseases, but mental tensions, anxiety, despondency, stress-related diseases, excitement caused by intensive emotions, etc. are not cured completely by medicines. So today, the mankind requires such an alternative therapy, which promotes wholistic health, a balanced and peaceful mind with strong and healthy body. Yoga-therapy is very useful in this respect. It cures physical and mental diseases and promotes wholistic health. The *Yoga- cūḍāmaṇi Upaniṣad* says while enumerating the benefits of Yoga, "The practice of *Āsana*-s cures physical diseases, *Prāṇāyāma* destroys sins and *Pratyāhāra* cures mental diseases. The practice of *Dhāraṇā* makes the mind stready, and by *Samādhi* a *yogin* becomes free from the bondages of good and bad deeds."[1]

This verse gives an important hint, that *Manovikāra*-s can be removed by *Yogābhyāsa*. *Carakasaṁhitā* calls malice, grief, fear, anger, pride, hostility etc. as *Manovikāra*-s.[2]

"The mental disorders are caused by getting undesired lot and not obtaining the most wanted one,."- says *Caraka- Saṁhitā*.[3] In such circumstances the mind of an unsuccessful person becomes over-powered by *Rajoguṇa* or *Tamoguṇa*.[4] If *Rajoguṇa* overpowers him, he gets overwhelmed with grief, gives up all hopes and surrenders to his circumstances.

So, If a man wants to be free from all mental disorders, he should purify his mind and avoid all negative thoughts and emotions. Otherwise one may fall an easy prey to mental disturbances. *Caraka-Saṁhitā* enumerates the peculiarities of those persons, who are more prone to mental diseases. It says, timid persons, distressed ones, those who suffer from the derangement of three humours, *Kapha*, *Vātā* and *Pitta*; who eat such unusual food, as to which they are not used; or who eat such food, as has decomposed ingredients; who do

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1. आसनेन रुजं हन्ति,प्राणायामेन पातकम्, ।
   विकारं मानसं योगी प्रत्याहारेण मुञ्चति ॥
   धारणाभिर्मनो धैर्यं याति चैतन्यमद्भुतम्, ।
   समाधौ मोक्षमाप्नोति त्यक्त्वा कर्म शुभाशुभम् ॥ योगचूडामण्युपनिषद्, श्लोक 109-110
2. ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये ।
   मनोविकारास्तेप्युक्ताः सर्वे प्रज्ञापराधजाः ॥ चरकसंहिता-सूत्रस्थान 7.5¯-7.5
3. मानसः पुनरिष्टस्यालाभाल्लाभाच्चाग्निष्टस्योपजायते । तत्रैव, 11.48
4. मानसः पुनरुद्दिष्टो रजश्च तम एव च । तत्रैव, 1.56

not follow sincerely the rules of good conduct; who do not follow strictly the rules of *Tāñtrika Kriyā*-s, while performing them; who are very weak, mentally upset due to serious and aggravated disease; suffering from *Kāma, Krodha, Lobha, Harṣa, Bhaya, Moha,* tiredness, sorrows, worries, disorder of *Kapha* etc. humours and emotional outbursts—all these types of people are more prone to mental diseases, because vitiated three humours, *Kapha* etc, reach the heart and block-the *Manovahā Nāḍī*-s and thus causes insanity.[1]

So one should follow, such a life-style, as averts mental disturbances and promotes wholistic health.

Treatment of mental disorders by *Yoga*.

The regular practice of *Yoga*, permanently cures mental disorders slowly but steadily. In the first step, the deranged *Tridoṣa* (*Kapha* etc.) should be equalized by *Yoga-Sādhanā*. In the second phase disturbed *Tridoṣa* (*Kapha* etc.) deposited in the body should be drained out. In the third phase, the meditation and recitation of sacred syllables (*mantra-japa*) should be practised to relax mind, which is always busy in thought-process. It is this object of *Yoga*, which has wonderful effects on mental disorders. Let us describe all the three steps.

As already seen, the derangement of three humours, *Kapha* etc. is an important factor, contributing towards mental disorders. So first of all, digestion should be improved by the practice of appropriate *Āsana*-s, *Ṣaṭakarma* and *Prāṇāyāma*-s, because the *Tridoṣa* get vitiated, when the food taken, is not digested. The practice of पश्चिमोत्तानासन is very effective for this purpose. It stimulates the digestion in the body and, thus improves the health,[2] The मत्स्येन्द्रासन also improves digestion and destroys serious diseases.[3] The मयूरासन is marvellous. It stimulates the digestive power of aspirants to such an extent, as all vitiated

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1. तत्र दोषनिमित्ताश्चत्वारः पुरुषाणामेवं विधानां क्षिप्रमभिनिर्वर्तन्ते । तद्यथा—भीरूणामुपक्लिष्टसत्त्वानामुत्सन्नदोषाणां च समलविकृतोपहितान्यनुचितान्याहारजातानि वैषम्ययुक्तेनोपयोगविधिनोपयुञ्जानानां तन्त्रप्रयोगं वा विषममाचरतामन्यां वा चेष्टां विषमां समुपचरतामत्युपक्षीणदेहानाञ्च व्याधिवेगसमुद्भ्रमितानामुपहतमनसां वा कामक्रोधलोभहर्षभयमोहाया-सशोकचिन्तोद्वेगादिभिः पुनरभिघाताभ्याहतानां वा मनस्युपहते बुद्धौ च प्रचलितायामभ्युदीर्णा दोषाः प्रकुपिता हृदयमुपसृत्य मनोवहानि स्रोतांसि आवृत्य जनयत्युन्मादम्—चरकसंहिता निदान स्थान 7.3.
2. इति पश्चिमोत्तानमासना ग्रंथं पवनं पश्चिमवाहिनं करोति ।
   उदयं जठरानलस्य कुर्यादुदरे कार्श्यमरोगाताञ्च पुंसाम् ॥ हठयोगप्रदीपिका-1.31
3. मत्स्येन्द्रपीठं जठरप्रदीप्तिं प्रचण्डरुग्मण्डलखण्डनास्त्रम् ।
   अभ्यासतः कुण्डलिनीप्रबोधं चन्द्रस्थिरत्वञ्च ददाति पुंसाम् ॥ तदेव 1.29

humours, poisonous contents of the body are burnt (i.e. digested) along with over-eaten food. Thus it destroys imbalanced *Tridoṣa* and resultant ailments.[1] The धनुरासन, चक्रासन, सुप्तवज्रासन and सर्वांगासन make the body flexible, stretch all the nerves, thus relieving their contraction. The धनुरासन increases digestive power also and has wonderful effects on the spinal-cord, through which passes nervous system. As a result this *Āsana* cures all physical diseases of body and nervous system.[2]

In the second phase, the deranged humours *Kapha*, *Vāta* etc., which are deposited in the body, should be drained out by various *Yogakriya*-s like नेति धोति, कुंजल etc. Thus the nerves are purified and blood circulates in them properly and easily. नीति relieves of excessive phlegm (*Kapha*) deposited around nose and area above the neck. In कुञ्जल, the water is taken, and then vomited out. This drains out *Kapha* and Pitta lying in the stomach. It equalizes *Tridoṣa*. ऊप धौति also clears *Kapha* lying in the stomach and thus cures all the diseases caused by vitiated *Kapha*.[3] In वस्ति and शंखप्रक्षालन the *Kapha* and Pitta lying in the whole digestive system, is evacuated through bowels and anus.

The *Prāṇayāma* is very effective to cure all physical and mental diseases. As fierce wind dries up water; similarly *Prāṇāyāma* destroys *Kapha* and Pitta. If *Prāṇa Śakti* is strong, only then the food gets digested properly, not otherwise. Various types of *Prāṇāyama*-s are given in the *Yoga*-literature for neutralising the vitiated *Tridoṣa;* and mental equilibrium. *Sūryabhedī Prāṇāyāma* purifies the skull and destroys *Vāta*-related diseases, says *Yogakuṇḍalyupaniṣad*.[4] The *Nāḍīśodhana Prāṇāyāma*, also called *Vātakrama Kapālabhāṭi* in *Gheraṇḍa Saṁhitā* destroys all problems caused by deranged *Kapha*.[5] The *Bhastrikā*

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1. हरति सकलरोगानाशु गुल्मोदरादीन्,
अभिभवति च दोषानासनं श्रीमयूरम् ।
बहु कदशनभुक्तं भरस्म कुर्यादशेषं,
जनयति जठराग्निं जारयेत्कालकूटम् ॥ तदेव, 1.33
2. देहाग्निर्वर्धते नित्यं सर्वरोगविनाशनम् ।
जागर्ति भुजगी देवी भुजगासनसाधनात् ॥ घेरण्डसंहिता, 2.37
3. कासश्वासप्लीहकुष्ठं कफरोगाश्च विंशतिः ।
धौतिकर्मप्रभावेण प्रत्यान्त्येव न संशयः ॥ हठयोगप्रदीपिका, 2.25
4. दक्षनाड्या समाकृष्य बहिष्ठं पवनं शनैः, यथेष्टं पूरयेद्वायुं रेचयेदिडया ततः ॥
कपालशोधने वापि रेचयेत्पवनं शनै, चतुष्कं वातदोषन्तु कृमिदोषं निहन्ति च ॥ योगकुण्डल्युपनिषद्, 24-25
5. एवमभ्यासयोगेन कफदोषं निवारयेत् । घेरण्डसंहिता, 2.57

Prāṇāyāma balances and equalizes the vitiated *Tridoṣa* and improves digestion.[1] The *Ujjāyī Prāṇyāma* cures the *Kap*ha in the throat and improves digestion. It also gives relief in the diseases related to nervous system and seven *dhātu*-s of the body.[2]

The *Śītalī Prāṇāyāma* is recommended to cure the diseases caused by excessive heat in the body; diseases of spleen, excessive *pitta*, food-poisoning, hunger and thirst.[3] This *prāṇāyāma* also pacifies the body-heat caused by vitiated *tridoṣa* and heat in the head.

Thus having controlled physical diseases and regulated breathing- process, the patient should go for the third phașe of *Yogic* treatment. The practice of *Yama*-s, *Niyama*-s, *Pratyāhāra*, *Mantra-japa*, *dhāraṇā*, *Dhyāna* should be sincerely and steadily followed. These practices purify the mind and condition it, the follower of Ahiṁsā (non-violence) does not harm anyone, and so others too will not harm him.[4] With the result, the feeling of fear gets diminished. This positive state of mind is a healthy sign and paves way to sound mental health. Similarly, the practice of *Satya* minimizes mental tensions and worries. The mind becomes stable and cultivates perseverance by the practice of other *Yama*-s and *Niyama*-s and *Pratyāhāra*. The practice of *Mantra-Japa* increases the capability of mind to concentration a given stimuli. Caraka also prescribes-*mantra-japa*; medicines, gem-therapy, *dāna* (giving away in charity, atonement (*prāyaṣcitta*) and observing and fast to cure insanity.[5]

The practice of *mantra-japa* and *dhāraṇā* relaxes the fickle-mindness of the aspirant. Slowly the mind becomes steady and starts concentrating for longer period on the object of concentration. As the

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[1] विधिवत्कुम्भकं कृत्वा रेचयेदिडया ततः।
वातपित्तश्लेष्महरं शरीराग्निविवर्धनम् ॥
कुण्डलीबोधकं क्षिप्रं पवनं सुखदं हितम् ।
ब्रह्मनाडीमुखे संस्थकफाद्यर्गलनाशनम् ॥ तत्रैव, 2.65-66

[2] पूर्ववत्कुम्भयेत् प्राणं रेचयेदिडया ततः।
श्लेष्मदोषहरं कण्ठे देहानलवर्धनम् ।
नाडीजालोदरगतधातुदोषविनाशनम् ॥ हठयोग प्रदीपका 252-53

[3] गुल्मप्लीहादिकान् रोगान्, ज्वरं पित्तं क्षुधां तृषाम् ।
विषाणि शीतली नाम, कुम्भकोऽयं निहन्ति हि ॥ तत्रैव,2.58

[4] अहिंसाप्रतिष्ठायाम् तत्संनिधौ वैरत्यागः।पातः यो. सू. 2.35

[5] तयोः साधनानि मन्त्रौषधिमणिमंगलबल्युपहारहोमनियमव्रतप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादीनीति—चरकसंहिता, निदानस्थान,-7.18

Sādhaka advances his practice in the field of concentration and meditation, the feeling of attachment, hostility, *Ahaṁkāra*, fear of death and ignorance start disappearing. Then the *Yoga-sādhaka* is not jealous of others, nor is he attached to any one. He cultivates the feeling of friendship towards prosperous people,[1] takes pity on distressed ones, becomes happy to see holy men, and ignores the conduct of vicious people. Thus the negative feelings like jealously harming others, anger etc. come to an end, and the mind becomes tranquil and purified.

It is in this mental state that the *Sādhaka* starts accepting his fellow-beings, friends, relatives etc., along with their negative and positive character-traits and remains free from anger etc. tensions. Such a man has comprehensive, logical, scientific and objective approach to the day-to-day problems of life, and thus is able to find practical, suitable and intelligent solutions to them. Such a man introspects himself and knows his own merits and demerits. He is aware of his capabilities also. Then he becomes free from despondency, anxiety etc., which disturb his mentalpeace. Caraka also recomments this type of bent of mind and meditation as cure for mental disorders. He says mental diseases are cured by right understanding of problems, scientific approach, fortitude, memory and *samādhi*.[2]

In advanced stage of meditation, sometimes, the patient visualises some events of his early childhood or previous birth, which are at the root of his mental disorders. Then he understands the real cause of his mental complications and is thus cured of his illness.

Modern science also recommends psycho-analysis, and thus finds out the root cause of patient's mental disorder, which is hidden deep in the sub-conscious mind or unconscious mind. After knowing the root cause, the consulting doctor asks the patient to express what he felt at that time. This out-ward expression of feelings, relieves the patient of his mental disorders. This is called PLT (Past Life Treatment).

Hypnotism is also used to cure mental disorders. The doctor hynotises the patient and has full control over him. He also tries to

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1. मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् पात. यों. सू., 2.33
2. मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः। चरकसंहिता, सूत्रस्थान, 1.57

know the cause of mental disorder, hidden deep in the sub- conscious and unconscious mind.

But there is a sharp difference between psycho-analysis by meditation, and that by hypnotism or PLT. In meditation, the patient is alert while visualising the events of his previous births. He also remembers his experiences of meditation, even after getting up from it. But in PLT and hypnotism the mind of the patient is fully under the control of doctor. He does not remember what happened during the treatment time. Moreover, some wicked doctors take undue advantage of patients in their hypnotised condition. It is here that *Yoga-Sādhanā* surpasses other modes of treatment.

Thus, meditation is more beneficial and scientific technique to cure mental disorders. The overhang of *Manovikāra*-s should be avoided very carefully. To purify and tranquilize the mind, pure and *Sāttvika* food should be taken, as laid down in scriptures to facilitate easy and early effects. Thus, it is clear that *Yoga- Sādhanā* helps in curing mental disorders. These benefits of *Yogic Āsana*-s, *Prāṇyāma*-s and *Ṣaṭkarma*-s are now accepted by modern allopathic doctors also. Dr. K.N. Udupa conducted experiments on many patients and cured them by *Yoga*. Although he was allopathic doctor by profession, he conducted various tests on patients before and after practising *Yoga*. He was surprised to note that their tests related to blood- pressure, blood-composition, urinary tests, EMG, ECG and EEG showed remarkable and positive changes after *Yogic* treatment. Dr James Funder-burk also corroborates such facts in his book, and praises *Yoga*-wonders. He quotes from a number of research books and papers on this subject. So these days *Yoga*-therapy is accepted as a unique scientific technique, which confers wholistic health upon its aspirants.

Manu's Theory of Punishment and its Relevance to Contemporary Social Challenges

Dr. (Mrs.)A.R.Tripathi,

The modern world has been progressing leaps and bounds as a result of scientific and technological advancements. However, there is also much to cause anxiety. The world-wide increase in crime has shaken the entire humanity. Selfishness has engulfed all human values giving way to unethical actions, and the common public has been forced to live under various types of constraints and pressures. The human values and ideals are being eroded giving way to violence and terrorism. In this context a judicious implementation of laws of punishment becomes absolutely essential so that the crime is effectively restrained. Human instincts and impulses have to be disciplined for the welfare of the society as a whole. Moral laws and institutions were created for the coercion of the wicked. Punishment controls crime and protects common people and watches the elements which may ruin the society. The whole concept of crime and punishment occupies the foremost place in *M.S.* The majesty of law pertaining to punishment was never more eloquently described than by Manu. These rules rested upon the double foundation of divine regulations and prudent human ordinances.

In *M.S.*, the theory of punishment has been dealt with *Rājadharma*. As a matter of fact, necessity of the application of force arises only when persons decline to shape their actions voluntarily. The king was a divine figure possessing all virtues and was created to control actions of each and every member of the society. Law itself has no value until and unless it is used impartially, strictly and sagaciously. Therefore, punishment becomes an important instrument of preventing disturbances in the society. According to Manu, "God himself has created punishment, his own son as the protector of all beings, possessing the glory of *Brahma*. Manu has considered law as *Dharma* and the maintenance of law may not be possible without punishment. In fact, the punishment serves the purpose of elevating mankind from animality. A harsh punishment inflicted once will have some impact on the criminal and he may refrain from repeating the crime. At the same time it will also generate fear among all other people for not getting involved in criminal offences. Manu says that 'For fear of it (punishment), all beings, immovable and movable, may enjoy life and do not wander away from their duties.[1] Punishment is a royal person, it is a guide and ruler, it is said to be surety for the law of four Orders'.[2] Punishment gives way to the proper implementation of law as it is based on justice. Manu's main anxiety was to preserve the individual and social morals, keeping intact the social order. His major concern was to protect the honour of each and every member of the society. It is not the king or the ruler who protects the society from calamities, it is the punishment which does it. Manu affirms that 'punishment rules all men; punishment alone protects them. Punishment is watchful while they sleep, the wise know punishment as justice'.[3]

The progress of a society depends on the progress of each and every one. It is impossible for the society to progress until and unless every one is able to enjoy the equality of rights. Man as such is prone to misuse his power of wealth, might or even intelligence, and thus tries to subdue the weaker ones. This is the point from where injustice starts giving birth to crime, retaliation and violence. Manu has understood this situation very well. He condemns it as it culminates into lawlessness and makes 'State' a 'Non-state' In *M.S.* this situation has been explained taking recourse to the maxim of '*Matsyanyāya*'. Manu says that 'If the king did not untiringly inflict punishment upon those who deserve punishment, the stronger would roast the weak like a fish on a spit'.[4] Further, he says that 'a pure man is hard to be found'.[5] The fear of punishment makes every give

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1. II.15
2. XII.17
3. VII.20
4. VII.22
5. VII. 25

up his own sinful desire and all are kept in peace and happiness. make everyone pure. Manu's concept of punishment is quite harsh. It is deterrent, retributory, preventive, all combined into one. That is why he has presented a very terrifying picture of punishment. He states that 'where dark red-eyed Punishment, destroying sin advances, there the people are not confounded and the ruler may take care of them nicely'.[1] The fear of punishment makes every creature give up its own sinful desire and all are kept in peace and happiness.

It is a well established fact that crimes have to be checked by giving suitable punishment to offenders. But at the same time, while punishing some one, the nature of the crime, its reason, impact on the society, frequency and its gravity also have to be considered. *MS*. brings forth a number of rules for investigating the crimes, and presents the guidelines for inflicting the right punishment. The place and time of offence, age, occupation, strength and position of the offender, the circumstances under which the crime was committed and the intention were the considerations to determine the punishment. Manu states that 'Having truly considered the punishment, as well as place and time, its substantives and with full knowledge the evildoing man should be suitably punished.'[2] Each and every detail of the crime has to be studied carefully and minutely. For that it was necessary to know whether the crime was committed in a town or a wood, and by day or by night. The investigation should be done as to whether the crime has been done for the first time or done frequently. Manu lays more importance on justice while punishing some one. He was very careful that the punishment should fall only on those who really deserve it. He says that 'after carefully considering the purpose of the crime. let the king cause punishment to fall on those who really deserve it.[3] The proper and just infliction of punishment is a must, otherwise the common people may lose their faith in judiciary. 'A king punishing those undeserving of punishment and even failing to punish those deserving of punishments attains great infamy[4]. In fact *Dharma* is the base of law and punishments

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1. VII.25
2. VII.16
3. VIII.126
4. VIII.215

ensure proper implementation of laws. Manu has always aspired to create a model society and has brought out the ideas which may generate all round progress and development of the society through justice. This very idea has been kept in mind while prescribing the grades of punishments. He says that 'Let the king inflict first punishment of the voice, next that of reproof, thirdly that of property; then last that of corporal injury. Manu perhaps thinks that man as such is pure but commits crime under certain unavoidable situations. So, he should be given chance to improve himself through milder punishment. By punishment of voice, a mild and kind warning can be given, reproof will bring the criminal to shame. Ceasion of property may cause financial problem to the offender. But if the criminal is habitual of committing crime, he deserves corporal along with all types of punishments. Manu puts forth very clearly that 'If even by corporal injury criminals are not restrained then a punisher may employ on them all these four kinds of punishments.

Thus it becomes amply clear that Manu's approach to crime and punishment was rational, accurate and balanced. The nature of the punishment depended on the nature of the crime. If the crime is not of violent nature the imposition of fine has been considered as right type of punishment. As wealth is first acquisition of human beings and no one wants to part with his wealth, punishment in the form of fine may really serve the purpose. In *M.S.* imposing fine has been prescribed for crimes like non-payment of debt, sale without ownership, misusing the partnership, non- delivery of what has been given, non-payment of wages, breach of contract, non-payment of taxes, sale of damaged articles or adulterated goods and cruelty to animals. Fine can be paid in the form of currency or gold and silver. Manu advocates three types of fine—small, medium and heavy. The small fine consists of two hundred and fifty *'Paṇas'*, medium is of five hundred, and heavy or highest is of one thousand *'Paṇas'*.[1]

The determination of the grade of the fine rested on the status of the criminal , impact of the crime on society and intention of crime. The amount of the fine for a criminal who is well educated and enjoys a higher position in the society will always be more. The doctrine of equality was well followed even while determining the grade of the fine. If a person holding a higher status or a higher social position or a person working with administration commits a crime, he has to pay a heavier fine than that of an ordinary citizen committing the same offence. Manu very clearly has pointed out that 'if for any crime, where an ordinary individual is fined one *Kārṣāpaṇa*, the king ought to be fined one thousand; this is law'.[1] Even the well-respected Brahmins were not exempted from the law of equality, fine to be imposed by a wise king on a Brahmin and the medium fine in the case of Kṣatriya.[2] The principle behind this was that the people of high position and authority have to maintain the standard behavior strictly as they are more knowledgeable and responsible.

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[1] VIII.138

The intention of the criminal was also the basis for determining the amount of fine. The testimony given in the court was considered false which has been given through greed, error, fear, friendship, love, anger, ignorance or foolishness. 'If one gives false testimony through greed, he should be fined one thousand *Paṇas*, if through error the first fine, if through fear the medium fine, if through friendship four times the first.[3] 'If through love ten times the first, if through anger three times the highest, if through ignorance a full two hundred, but if through foolishness one hundred only'.[4] Giving false testimony out of anger, greed or love indicates the immoral intention of the offender and deserves a higher fine. At the same time, falsifying the testimony through foolishness or ignorance invites a lesser fine as the offender has done it unknowingly.

Protection of the property of every citizen used to be the main duty of the ruler. A creditor has all rights to get back his money from the debtor. Failing to that the debtor should be treated as an offender and 'he should be fined one eighth part of the property or at least a sum equal to small part of the treasure after estimating the whole property'.[5] Special measures were taken to protect the property of a barren or widow woman. Even their relatives cannot take the property. But if they do so, 'they should be punished with the punishment awarded to thieves'.[1] The disputes of boundaries between two lands were taken much care. Any one with authentic witness may approach the court for justice. "If the neighbours lie concerning the boundary over which men are disputing , each of them should be imposed the medium fine.[2] No one had right to have the illegal occupation of any one's property. 'A man who by frightening the owner takes possession of the house, pond, garden or field should be fined five hundred *Paṇas*. The illegal occupation of some one's property reflects the complete failure of administrative machinery.'

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[1] VIII-336
[2] VIII-276
[3] VIII- 120
[4] VIII-121
[5] VIII-36

Causing verbal injury was also considered as a crime and great care was taken to discourage this practice. Decency of behaviour is the essence of human personality and it has to be retained at every cost. Manu says that 'If one of the twice-born abuses a man of like caste,he should be fined twelve hundred *paṇas*, but the fine should be twice of its amount for words that ought never to be spoken.[3]The most remarkable feature of Manu's code of punishment was its concept of securing freedom from fear for each and every citizen. Handicapped and deformed persons should also get an honourable position in the society and shuld be treated well by everyone. A person who causes hate by making slanderous statement to any deformed person was considered an offender. Manu is bold enough to say that 'If any one instults a one-eyed man, or a lame man or any otherperson deformed in any manner should be fined at least one *Kāṣāpana*, even if he speaks the truth'.[4] Manu has taught universal morality, love for all beings and brotherhood. Verbal injury has been considered as violence. His theory is most conducive to the utmost welfare of the human being.

Justice is the root of social happiness and its opposite is the root of all types of problems. The judicial system propounded by Manu is remarkably modern. No civil case was entertained in a court

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1. VIII.29
2. VIII.263
3. VIII.269
4. VIII.274

without complaint from a plaintiff. There were strict rules for pleadings. Evidences and witness were must for every trial. In *M.S.*, a witness must be devoted to truth and virtues. A witness who gives false or untrue statement was regarded a criminal as his action is going to hinder the whole judicial procedure. A witness is a sinner and goes to hell who makes a false statement when questioned during the course of legal examination. 'Punishments have been proclaimed in order to secure the sure advance of right (Dharma) and the suppression of wrong.[1] A ruler has all rights to banish him after administering the fine.

Manu has considered Punishment as a necessary tool for providing justice to each and every member of the society, regardless of is caste and status. Dignity of labour was to be restored at all cost. A person devoted to his service is entitled to get the reward of his service in the form of salary. Non-payment of the wages is also a crime as it is an exploitation of a serious worker.' This act will be considered as theft and fine can be imposed on him (offender). Contrary to this, person who has given words to work and deviates from his promise is also punishable.' If a hired man, although not ill, insolently fails to work, as agreed upon, he should be fined eight *Kṛṣṇāla* and his wages should not be paid to him.

The development of any society depends on the action done by its each and every member. Therefore a system of discipline has to be maintained among the members of the society. The needed balance between rights and duties will surely cherish a healthy society. A ruler should bring to subjection all those elements which are causing internal obstructions. The commn interest, ambition and enterprise are needed for the ethno-economic growth of the society. There must be agreement between ruler and common peop'le. Manu has realized this concept well and has considered the violation of any agreement as an offence. He states that 'If a man has sworn to observe the *compact* of a corporation in a village or in a district and then through greed does not hold his compact, a ruler should banish him.[2] Government servants are supposed to finish their works within given

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1. VIII.122
2. VIII.219

time. 'A king should arrrest such a breaker of an agreement and have him fined six *'niṣka-s'* each of the value of four *'suvarṇa-s'*, and one silver *'chatamāna'*.[1]

Fine was also a way of punishing those parents who do injustice to anyone by marrying him their daughter without mentioning her defects. 'If a man gives away in marriage a girl who has defects, without first making the defects known, the king himself should impose a fine of ninety six *Paṇa*-s on him.'[2] But this punishment was not one sided. It was a must to follow the agreements made at the time of marriage. The sacrament of the marriage should be consciously accepted as it is a doorway of spiritual accomplishment. No one was allowed to harm the goodness of marital relation. 'When a man, because he dislikes his wife, says a maiden that she is no longer a maid and cannot prove the defect, should receive a fine to five hundred *Paṇa*-s.'[3]

Manu has prescribed punishment for economic offenders and for those who destroy public property. In the interest of the community and the country it was considered necessary for everyone to earn wealth. The creation of the forest using the wastelands was the part of householders' duties and the person who wa not discharging his duties was liable to punishment.[4]The members of the village were jointly liable for keeping their roads, water canals, tanks, rivers, reservoirs mechanical agencies, grainaries and temples in efficent repair as they were the source of economic progres. Anyone damaging these structures has to be punished. Manu states that 'one should *slay* a man who destroys a pool, desroys grainaries, or a temple, he should be imposed the highest fine.[5] It was the duty of every citizen to keep the main roads of the town clean. 'If any one without pressing need, emits impurities upon the king's highway, he should pay a fine of two *'Kārṣāpaṇa'* and clear up the impurities at once.[6] A fine was also imposed on the person who destroys the *stile*, sign, or a pole. He wa required to replace all that he has destroyed and pay a fine of five hundred *Paṇa*-s.[1] One who destroys the city wall, one who fills up the mote, and breaks the gate should be banished at once.[2] As agriculture constituted a most vital part of economy, the conservation of land and tools related to cultivation became a must. Anyone destroying these was punishable. 'For abducting things used in ploughing, weapons or medicinal plants, one should be fined heavily.'[3]Manu has visualized the importance of captial industry and other productive undertakings. The rate of the interest, taxation and holdings have to be well guarded. Traders, usurpers, herdsmen, artisans[4]and craftsmen were not allowed to misuse the Government property. If a minister or a judge performs any business in a wrong manner he should be fined one thousand *Paṇa*-s.[5] Markets were kept under sharp vigilance. No one was allowed to sell the goods which were damaged, adulterated or broken. 'If a person has sold a thing mixed with other things just to deceive the customer or damaged or deficient, he should be fined heavily. The rules regarding loans, deposits and interests were also well cared. 'He , who does not return a deposit and he,who without having made a deposit falsely claims one, are both to be punished as thieves, or fined a sum equal to the amount involved.[6] In the matter of trade and money transactions, both debtor and creditor must follow a fare dealing. Any type of fraud or breach of conduct was not allowed. A debtor denying the debt has to be fined twice of that amount.[7] Neither the seller nor the buyer was free to deceit or to take undue advantage. Prices were fixed by king and he was responsible to ensure the quantity, measure, time and place of delivery. 'When the king sees that anything has been pledged or sold through *artifice*, or anything has been given or accepted through artifice or wherever he sees any cheating, he should cause the whole transaction to be annulled.'[8]

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[1] VIII-220

[2] VIII-224

[3] VIII-225

[4] IX- 329,332,333

[5] IX-279,280,281

[6] IX.282

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[1] IX.285
[2] IX.289
[3] IX.293
[4] VIII.41
[5] IX.234
[6] VIII.191
[7] VIII.139
[8] VIII-165

Manu has realized well the importance of the state treasury and has considered revenue as the basic element of the state. Provisions have also to be made to keep some extra amount for natural calamities. The richness of the treasury depends on collecting revenue and taxes. Manu has referred to different types of taxes and has declared that it is the duty of each and every citizen to pay tax at the time of demand. The king had all power to punish the one who has falsely declared his income or has not paid tax to the government. 'A tradesman who slips by the place of taxation at some improper time, or gives a false statement in regard to the amount of his goods should be fined the eightfold of that amount, or the fine will be eightfold of as much as he denies. Provisions were also made to take away the whole property of a man who is trading in an illegal manner, or smuggles the goods through avarice.[1] There were strict laws for import and export.

The preservation of the environment occupied a special place in the ordinances of Manu. He has realized in true sense the interdependence of man and his environment. Strict rules were framed for preserving the greenery in every township, maintaining the pastures and fields, and for taking care of flora and fauna. Cruelty to domestic animals was regarded a serious crime. Even the wild animals were to be given due protection. Manu has proclaimed that a fine must be imposed for injuring trees in exact accordance with their usefulness.[2] As plants are vital for human life, injuring them is a violence. If some one has destroyed the flowers, roots, or fruits the amount of fine should be five times of their real value.[3] The destruction of flower, root or fruit is a more serious crime, and so, the punishment should also be of serious type. The drivers of carts etc. were cautioned not to drive carelessly so that animals moving around may not be injured, failing to that a driver must be fined.[4] Cattle breeding and dairy farming constituted one of the most important activities of the society. All the castes were permitted to carry it out as an occupation and were reminded of taking care of

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1. VIII-399
2. VIII-285
3. VIII-299
4. VIII-295

all types of animals.'A fine of two hundred *Paṇa*-s was set for killing of small animals like crow or parrots, and the fine should be of fifty *Paṇa*-s in the case of propitious animals and birds.[1] It included different types of antelopes,deer, flamingoes and other types of birds. 'The fine for killing donkeys, goats and sheep should amount to five *Masaka,* but one *Masak* should be fined for destroying a dog or a boar.' As the agriculture has been the main occupation, the rural economy was accorded priority. The animals like sheep and goat were economically more useful and their killing meant an economic loss.

It is true that imposing fine as a punishment may control certain crimes. But if the magnitude of crime is greater,imposing the fine may not serve the desired purpose. Then obviously, there arises a need of rigorous type of punishment. For that Manu has graded carefully the harsh punishment according to the nature of the crime. As the primary object of the punishment is the protection of common people, a proper considerations need to be given to determine the severity of the punishment. Manu has advocated corporal punishment for the crmies related to violence, theft, crime against women, terrorism, non-payment of fine, robbery, assault, slander, adultery, dicing, kidnapping and even for homosexuality. Corporal punisment included imprisionment, mutilation of the organs, penal servitude beating and even death sentence. Corporal punishment was also inflicted for preventing the repetition of the crime. Beating has been prescribed as a punishment even to family members. Manu says that 'a wife, son, pupil and even own brother after committing faults should be beaten with cord or bamboo cane.'[2] The observance of laws has to be maintained even at the family level. A disciplined family member can only maintain the discipline in the society and in the country. But while beating, one should take care that it may not cause any serious type of injury to the vital parts of the body. Beating should be done on the back of the body only; never on noble parts like the head, eye, nose etc.; if any one does that, surely he should be punished like a thief.'[3] Thus Manu has given due consideration to the ethics of punishment. The main duty of an administratior is

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1. VIII-297
2. VIII-299
3. VIII-300

to give proper and needed security to each and every person. Manu considers theft and robbery as serious offence and instructs the kings to check it by inflicting very harsh punishment. He says that 'In restraining thieves the king should exert greatest possible effort, for the fame and realm of the king are increased by restraining thieves.[1] The denial of protection of common people is the denial of justice. Any government which is receiving tax from public is bound to provide his subjects a desired security. 'A king who bestows security is ever to be honoured.[2] The insecurity may generate dissatisfaction among people giving way to serious types of social and political problems. Therefore, the person who is breaking the law of security has to face befitting punishment. Manu prescribes corporal punisment for all types of theves.[3] Inflicting punishment on thieves has been considered as most important duty of a king.'A king not punishing a thief, himself receives the punishment of a thief.'[4]

Manu has fixed the punishment of theft basing on the value of the amount stolen by a thief. If the amount is not much or the article stolen is not of much value, fine can be imposed, but if the amount is much or valuables are stolen, the thief deserves capital punishment. 'Death is the penalty if one steals more than ten measures of grains; if the amount is less he may pay a fine eleven times the value of the grain.'[5] Death should also be inflicted for stealing more than one hundred *Pala*-s or the articles made of gold and silver.[6] But cutting off the hand can be done of a person who has stolen less than one hundred but more than fifty Palas.[7] Harsh punishment for stealing valuable things are needed to avoid loss to the economy and hindrance to trade and commerce. The thieves who steal valuable articles may be habitual type of criminals and may be continuing to do the same crime again and again. Therefore, they needed to be controlled through harsh punishment.

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1. VIII-302
2. VIII-303
3. VIII-320
4. VIII-316
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7. VIII-322

Kidnapping has also been considered a great crime. A person who is involved in kidnapping is more than a thief. A kidnapper causes both mental and physical harassment and violates the basic laws of humanity. Manu says that ' A man deserves death for stealing man of high family of high status and especially stealing woman of good family.'[1]

Describing the theory of punishment, Manu has asked rulers to keep a vigilant eye on the robbers and to punish them for the protection of the community. He declares that 'Any act of robbery done by force in the presence of the owner will be an act of violence; if it has been done is secret, it would be simply a theft.'[2] An open assault on guarded property is a violence. Therefore, the offender has to be punished in such a manner as he may not repeat that crime again. 'With whatever limb a robber executes his purpose that limb has to be cut so that it may be an example for others.[3] A person who steals the royal treasury should be punished corporally.[4] If a robber commits theft at night by cutting a hole in a wall, a king should cause his both hands to be cut off and he should be fastened on a sharp stake.[5] But if he does the same act again, his both hands and feet should be cut. Third time doing the same crime he deserves captial punisment.[6] Committing the same offence again and again is a graver offence. Any person supplying food, place, weapons to the terrorists or concealing the crime should also be punished in the same manner through captial punishment.[7] The progress of any country may be fully stopped if the people are living under the state of stress and fear. That is the reason why death has been ordained here as punishment. But at the sme time it was the duty of each and every one employed for different types of jobs to perform his duty dilligently. 'All physicians treating a case incorrectly or carelessly were also

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1. VIII-323
2. XIII-332
3. VIII-334
4. IX-275
5. IX-276
6. IX-277
7. IX-278

punishable.'[1] If a minister or a judge performs business in wrong manner, a king himself should attend to this matter and should punish them without any consideration of their status.[2]

In fact, Manu wanted to inculcate into the human mind a strong sense of duty, acceptance of sepcified work and voluntary submission to discipline. Any one violating the ordained duties has to be punished for the welfare of the society.

Grambling and drinking of liquor were strictly prohibited. Even betting in any form was considered illegal. Manu says that all such people as are indulging in gambling and prize fighting or cause them to be carried on, should be punished corporally.[3] 'A person manufacturing spurious liquor should be banished from the city at once.[4] Cutting off hand or foot was prescribed as punishment for gamblers. Manu has considered them as internal enemies and robbers in disguise distressing the community. Taking and giving bribe was taken as serious offence as these people are breaking the law and are ruining the whole affair for which they have been appointed. 'Those who on being commissioned to look after business are reversing the affair because they are cooked by the heat of the money, the king should deprive them of their property.[5]'Captial punishment was also prescribed for government officers giving false statement or making discussion that give rise to a strife or giving any type of favour to enemies.[6] No one was allowed to change the pattern of law suit and to give unjust descision at any point.

Violence and terrorism are needed to be checked at any cost as it hampers not only the economic growth of any society but also causes deep frustration and fear psychosis in the minds of the common people. They have to be dealt with utmost care. Manu says that 'Neither for the sake of friendship nor for the sake of vast increase in wealth should a king set free those who commit acts of violence

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1. IX_284
2. IX-234
3. IX_224
4. IX-225
5. IX_231
6. IX-232

since they subject all creatures to fear.'[1] A man who commits violence should be regarded as the worst of evil-doers, worse than one who injures with the voice, or than a thief or than one who smites with a stick'.[2] Such a person ought to be punished according to the enormity of the crime with death or multiplication. A terrorist, regardless of his position and status, should not be given any privilege. 'Let a king without any hesitation kill any one attacking with a weapon in his hand, even if it be a *Guru*, a child, or an old a man, or even a learned Brahmin.'[3] A person possessing a weapon for killing others should be known a *Ātatāyi*; it does not matter whether he is a Brahmin or of a low caste. 'NO sin comes at any time upon the slayer for causing, whether openly on in secret, the death of one who attacks him with a weapon, for thus anger meets anger.'[4] Violence gives birth to violence and even may change a noble man to a wicked one. Therefore, violence has to be restrained at any cost.

Keeping in mind the seriousness of violence and terrorism Manu has suggested that while handling such cases, no evidence is needed. In all cases of violence, theft, or injury by word or deed, one need not examine the witness carefully.' The capital punishment which was prescribed by Manu for these types of offences included the mutilation of the private parts, the belly, the tongue, two hands, feet, eyes, nose, ears and even of the whole body. Usually the part of the body which was used for committing that crime was to be mutilated.

Manu considers home and family to be the bed-rock of any society. The stability and sanctity of the family depends upon woman. Therefore, a woman should be honoured everywhere. Manu has realised the role of a woman is society and has prescribed many duties for a woman as a housewife. He has set rules of punishment for those women who were moving away from duties. 'If a lady being proud of her paternal wealth or beauty insults her husband and moves to another man, the king should have her devoured in some much frequented place.'[5] For this type of offence the punishment

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1. VIII- 351
2. VIII-345
3. VIII-350
4. VIII-351
5. VII-371

should be inflicted at any public place so that it may generate fear among the people passing by. Even a man doing any crime against a woman should not be left unpunished. Man, too, have to recognize the importance of woman and should pay due respect to her. The crimes like adultry, insult, rape, doing any type of evil act to a woman were taken with utmost care. 'A man getting indulged with the wife of some one else is a criminal. The ruler should banish such a man from the realm, after branding him by punishments which may cause fear.'[1] Mutilation of nose or lips or *castrations* were the prescribed punishments for such a person.

Adultry has to be checked for the harmony of married life and for maintaining purity of the race. Manu says that 'Wife of all castes must always be most carefully guarded. A person committing adultry should receive capital punishment'[2] ' He who deflowers an unwilling girl ought to receive corporal punishment.[3] Women are subject to be honoured by everyone, homes cursed by them come to grief. 'If a man through insolence forcibly dishonours a girl, insantly his two fingers should be cut.[4] It seems that during Manu's period the crimes against woman were on rise. Hence, during such a period it became necessary to impose strict laws for punishing the people committing any crime against a woman. A universal law was made that the penalty will be doubled if an offender is convicted of the same offence second time within a year.

Manu states that the evil person should be burnt on a glowing hot iron *couch* and wood pieces should be kept on him one by one till the evil doer is *consumed*.'[5] Adultry and rape were considered very serious types of crimes and no one was excused for that. Even the supremacy of *Brahmin* was not taken as a consideration. A *Brahmin* accused of adultry or rape has to be punished. For him 'shaving the head is ordained as the equivalent of captial punishment.'[6] But in the case of other castes captial punishment must be inflicted. The

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1. XIII-252
2. VIII-359
3. VIII-364
4. VIII-367
5. VIII-372
6. VIII-379

ladies belonging to *Śūdra* caste were also given proper protection through punishment. 'Any *Brahmin* or *Kshatriya* getting indulged in adultry with a *Śūdra* woman has to pay heavy fine.[1]

A unique type of punishment has been referred to in the *M.S.* for women indulging in homosexuality. 'If a girl injures another girl with the finger, she should be made to pay two hundred '*paṇa*-s' and should give double of the marriage money of the injured girl. She should also receive ten blows with switches[3], 'But if a married women injures a girl her head should be shaved at once, or two fingers should be cut off or she should be made to ride upon a donkey and should be taken on kings's highway. Considering homosexuality as a crime and declaring heavy punishment for that may have some genuine reason behind that. During those days producing worthy progeny was one of the main duties of householders. Homosexuality may cause *frigidity* and impotency in women.

Framing strict laws of punishment will not be of such use until and unless it has been inflicted with justice, and for that the punisher must possess certain qualities.

Manu has interpreted punishment as omnipotent and identical to law. No one is above law. The maladministration of the law of punishment may lead to the downfall of the punisher. Law, justice, *Dharma* and truth are identical. It should be practised and cherished only by virtuous, learned and a person devoid of prejucices and passion. Manu has proibited firmly the appointment of any ill-disciplined man to be the administrator of punishment. He also declares that 'A truthspeaking king, one who acts after consideration, discerning, wise in virtues, pleasure and wealth should be the proper inflictor of the punishment'[2] Punishment may perish a sensual, unfair and indisciplined ruler.'[3] 'If justice is violated, it destroys the state, if preserved, it maintains the state. Therefore, justice should be the main criterion for inflcting punishment. It makes a person capable of discriminating between good and bad.' A king who has moved away

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1. VIII-369
2. VIII-379
3. VIII-369

from the path of justice and *Dharma* will perish along with his kith and kin'. Only that ruler can bring the wicked people under control who has conquered is own senses. Justice is a means of protecting the common people. 'If any evil hearted king ocnducts his affairs with injustice, through want of discernment, his enemies quickly get him in their power. A just government may easily win the heart of common people. Any type of dissatisfaction caused by injustice may culminate into an internal unproar and enemies may take the advantage of this situation. Hence a wise king should punish every one without any discrimination'. Even the father, teacher, friend, mother, wife, son or domestic priest, if they fail to attend to their own duties, should not go unpunished by the king.'

The most remarkable feature regarding the doctrine of punishment propounded by Manu is that even the king has not been exempted by the laws of punishment. In fact, the fine imposed on a king for any offence is more than common criminal. Manu states that 'In any case where a private individual is fined one *'kārṣāpaṇa'*, in that case a king ought to be fined one thousand. The judge or jury had the power to punish kings. King's fine was given to a *Brahmin* or was cast in the water. The penality was more for a king. Manu has denied fully the eventual absolutism of the punisher.

A truly magnificient administration of justice and synchronization of the highest principle of laws of punishment are the key to an ideal governance. This concept will never lose its relevance. Manu's theory of punishment consists all those elements needed for a desired governance and has given much scope for bringing changes according to the need of time and place. Law of punishment in Manu's jurisprudence was above the sovereign and was free from any type of political or social interference. A criminal was considered nothing else than a criminal. The imposition of punishment was not based only on the witnesses alone but on the detailed investigation of the causes leading to the crime. Politicians did not play any important role in judicial procedure and the judiciary was kept separate from the executive. Only the exponents of *Dharma* and justice were appointed for inflicting punishment. They, too, were subject to harsh punishments in case they did not perform their duties properly. The members attending the *'Sabhā'* constituted for the purpose of announcing the punishment must act in a fair manner and should participate in the proceedings actively. They should not remain silent by being pressured. Manu declares that 'silence in such a case is culpable.

The welfare of the common people was kept at the top of the priorities, that is why very hard punishments were prescribed for the crimes harming the society and the country. Manu's concept of punishment was based on 'tooth for tooth and nail for nail' theory. In order to restrain the crime and to stop its recurrence the punishments have to be harsh, otherwise there may not be a lasting impact on the criminals. Even during recent times, many countries have been able to change their faces by introducing harsh punishments. In that way prescribing capital punishment to terrorists, traitors, kidnappers, hijackers or to the offenders committing crime against ladies is well justified. Manu has remarkably interlinked the type of punishment and the gravity of the crime. A person swindling crores of money, if fined only few thousands, may be prone to repeat the crime. Prescribing severe punishment to a knowledgeable criminal is also logical. The main idea behind the punishment is to control crime and to protect the common people. The nature of crimes keep on changing every time. Therefore laws of punishment need to be modified according to the changing nature of the crime and its impact on the society. The human rights need to be guarded. The violation of human rights should surely come under strong condemnation, but it does not mean that a person should misuse his rights. Any Government collecting tax from the common people should be bound to give full protection to them by punishing the criminals. However, the innocent persons should not be punished.

It is true that in modern times we do have comprehensive law treatises and legal procedures for punishing those who indulge in various types of crimes. Nevertheless the common people have started losing their faith in the judicial administration, and this is not so without any reasons. There has been a tremendous rise in the socio-political crimes in the recent years, and the culprits consider themselves above the law. The dreaded terrorism in many parts of our country has not only slowed down the pace of economic growth, but it has also adversely affected the total personality of the people and has generated the worst kind of fear psychosis and sense of insecurity in their minds. This has resulted into severe under-utilization of the precious human resource, and promoted inefficiency. The misuse of power by some has victimised many innocent and peace-loving people, whilst the criminals are maintaining the high profile. In many cases, either the justice has been delayed or denied althogehter. All this has been happening because of the slackness in the implementation of the laws of punishment. There is certainly a strong need to curb this trend. It is possible only through the strict adherence to the real 'Nyaya Dharma', which is based on the doctrine of equality, spirituality, ethics, truthfulness and laws of punishment. All this has been dealt with in detail in Manu Smriti. The social codes and the concept of crime and punishment as enunciated by Manu, if understood properly and followed in right earnest, will certainly go a long way in meeting the contemporary social challenges.

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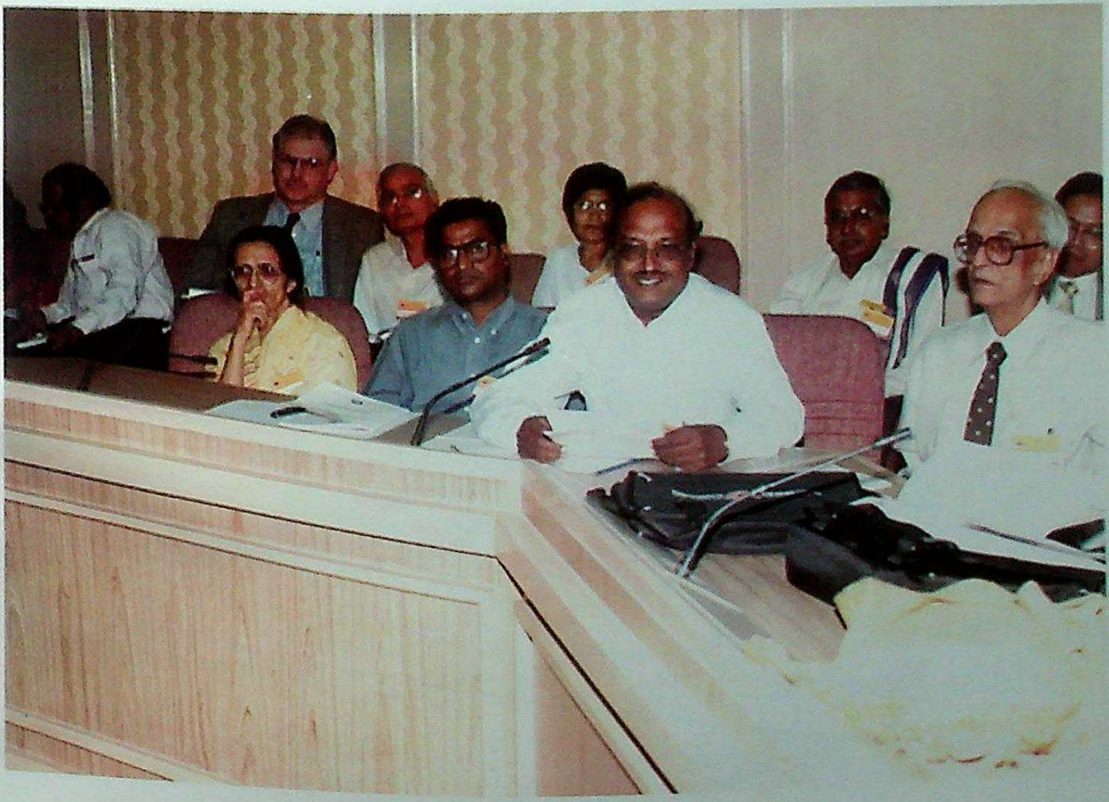

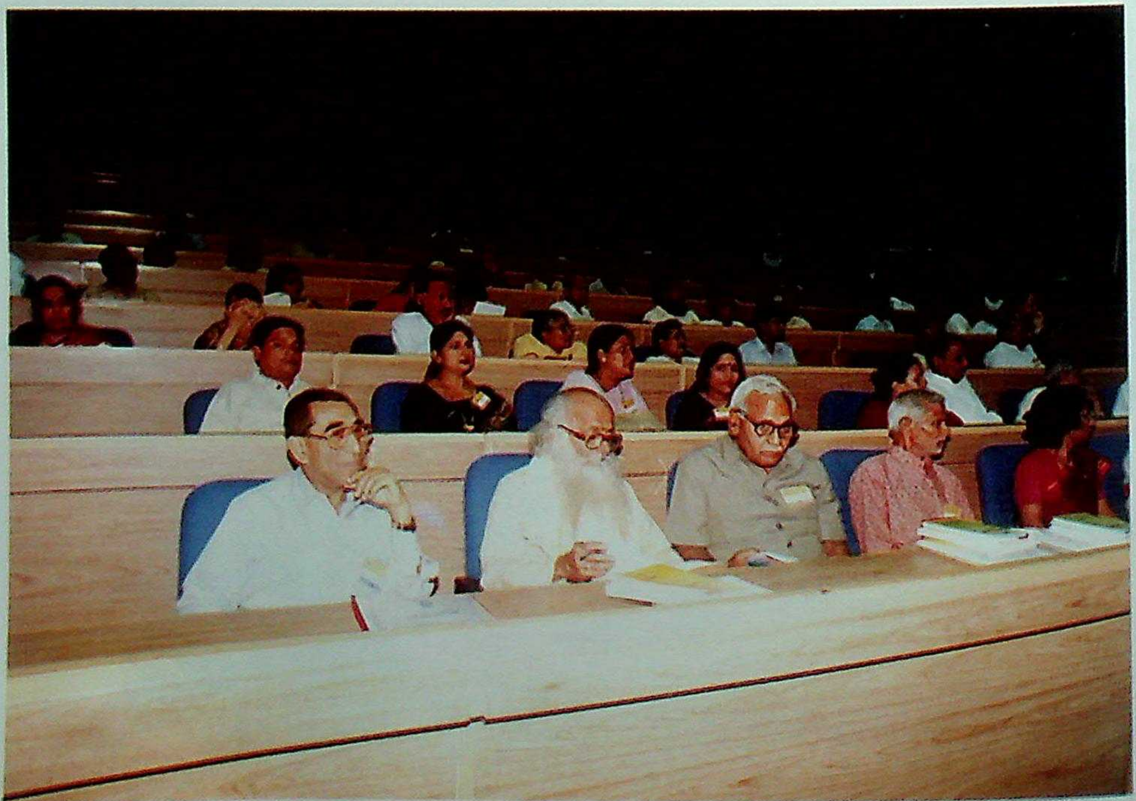

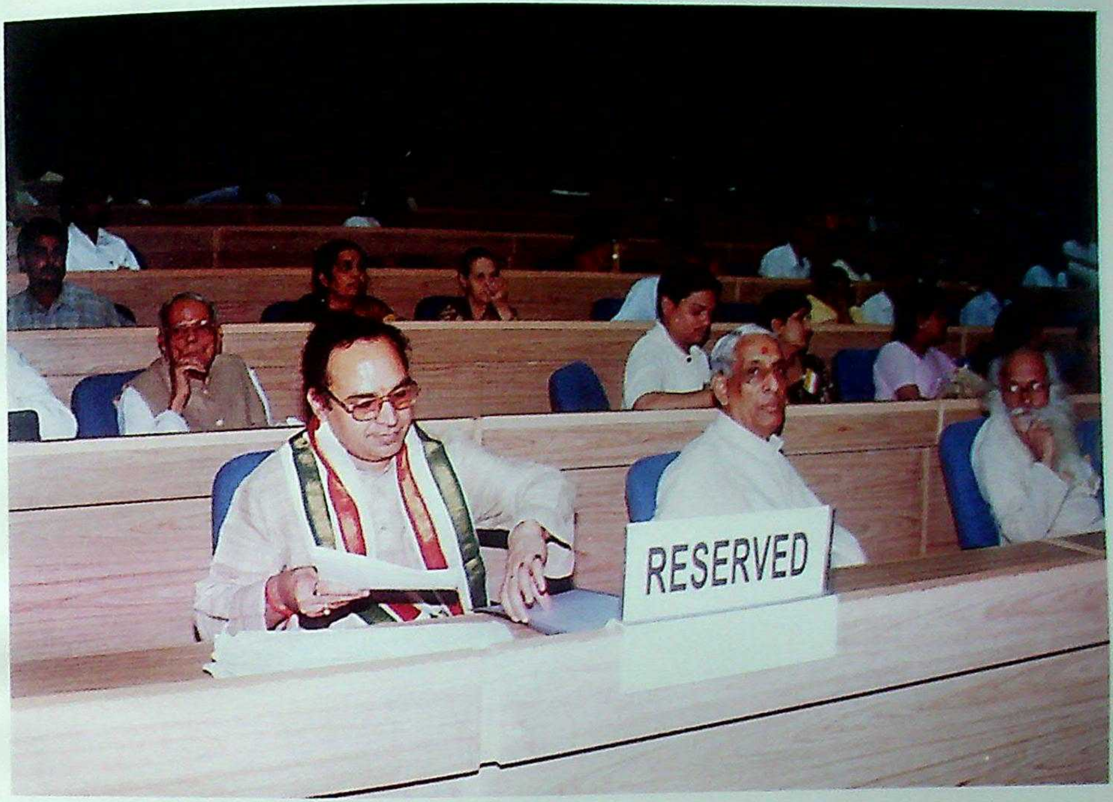
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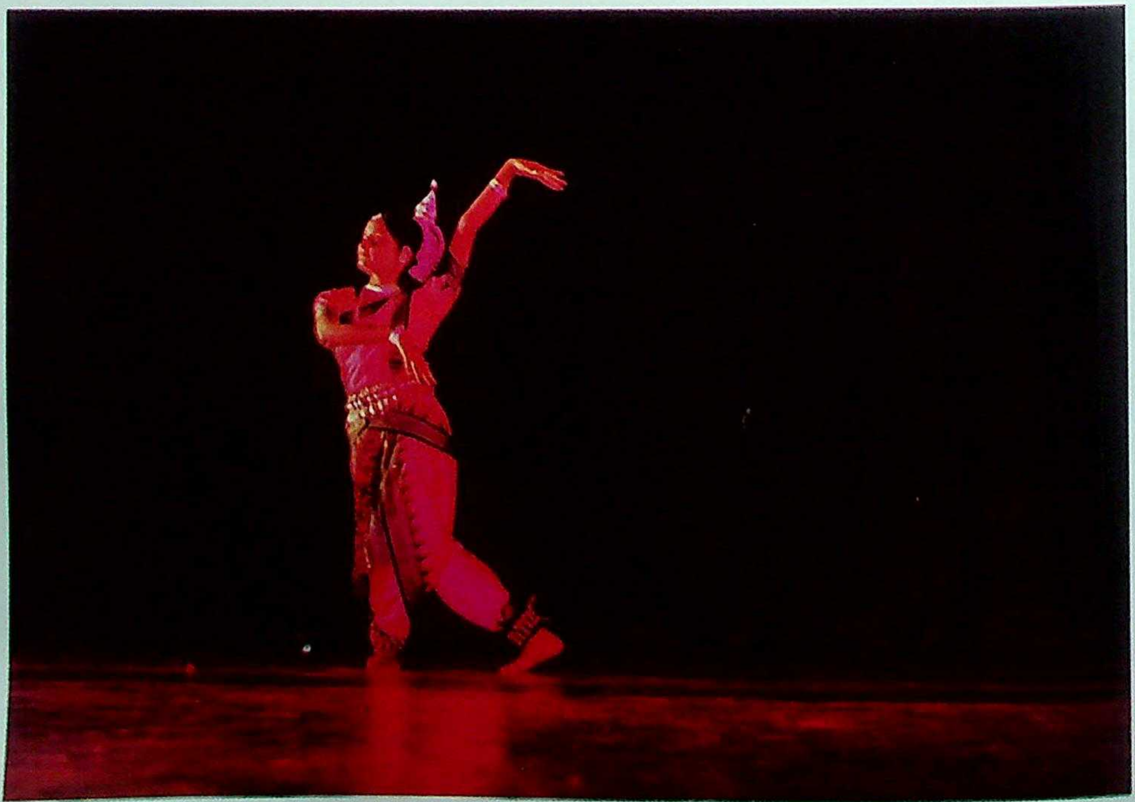

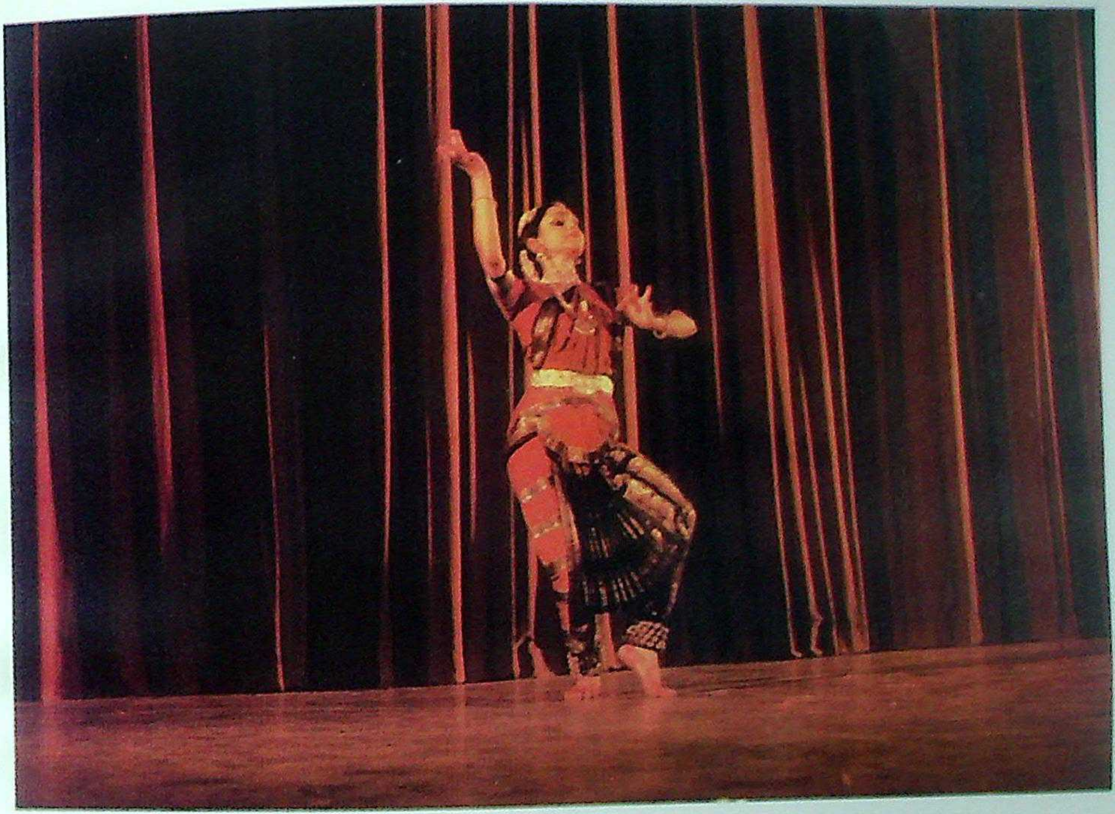

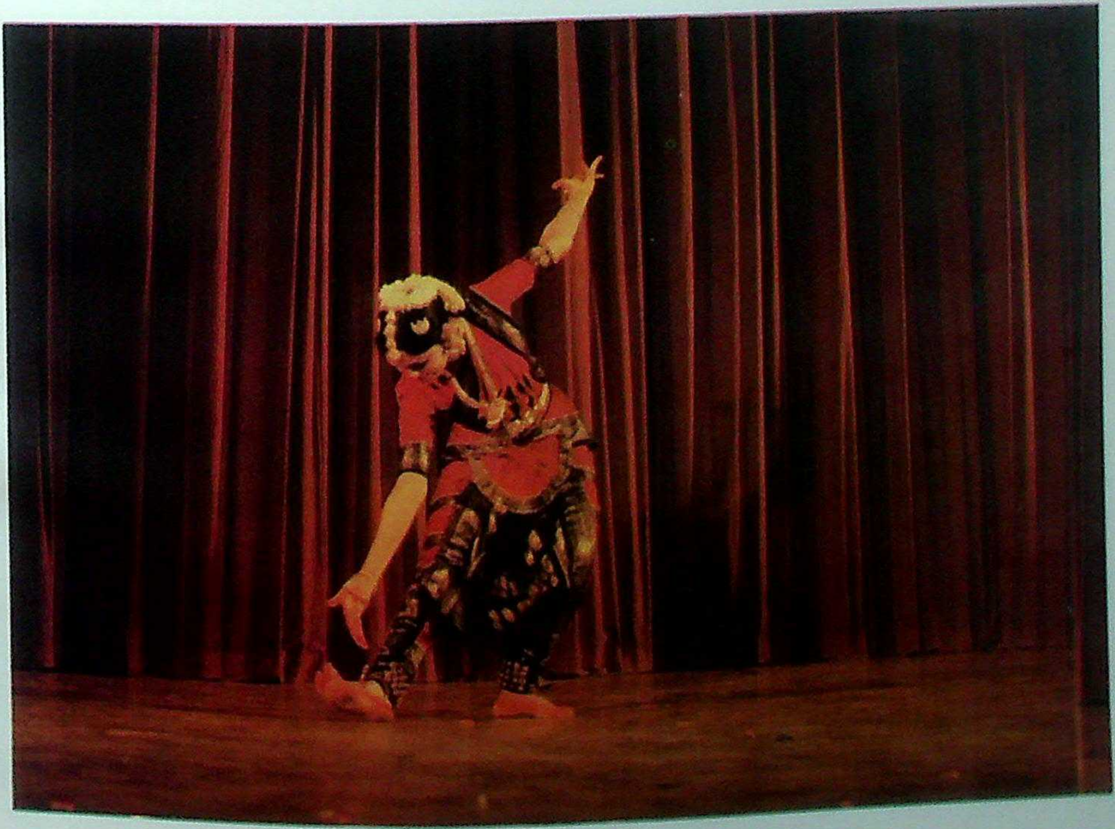

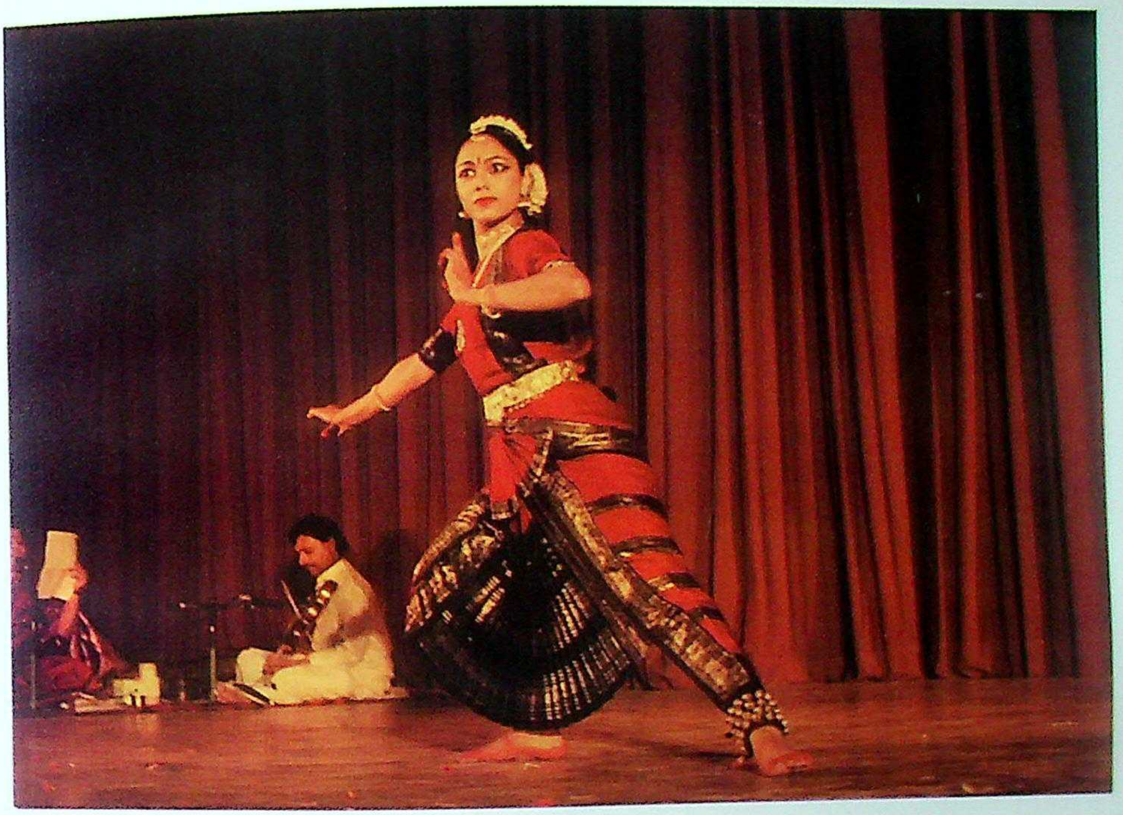

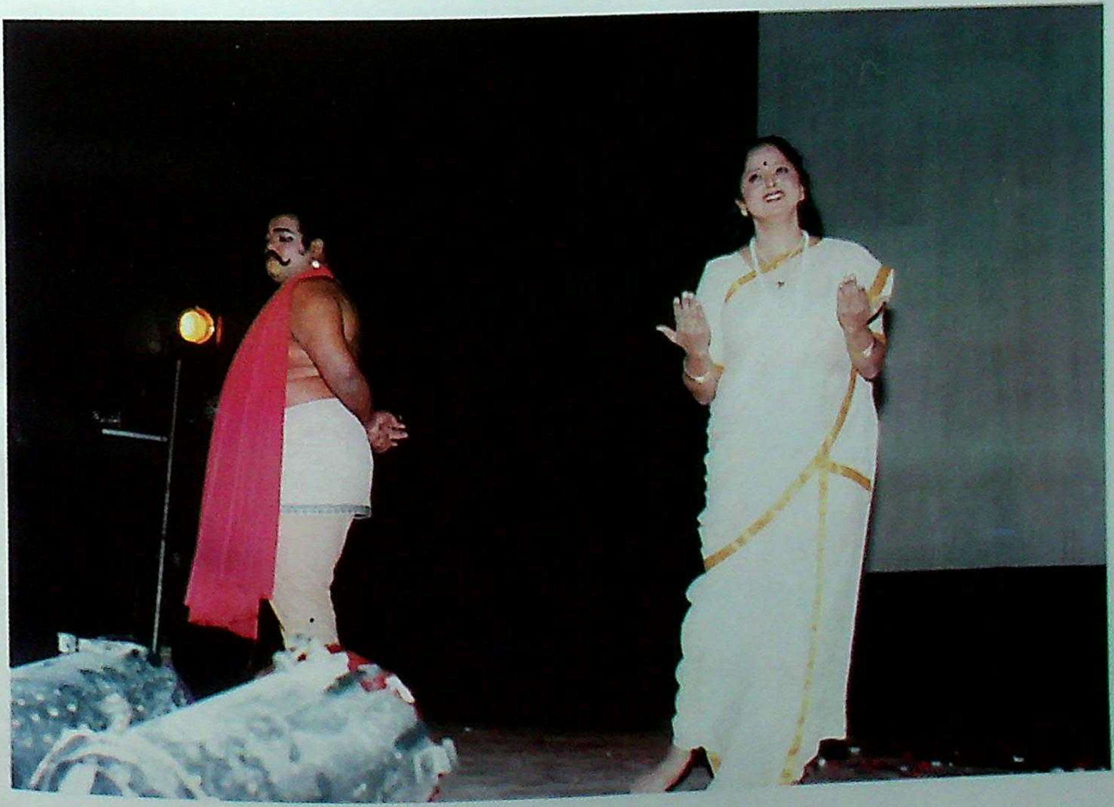

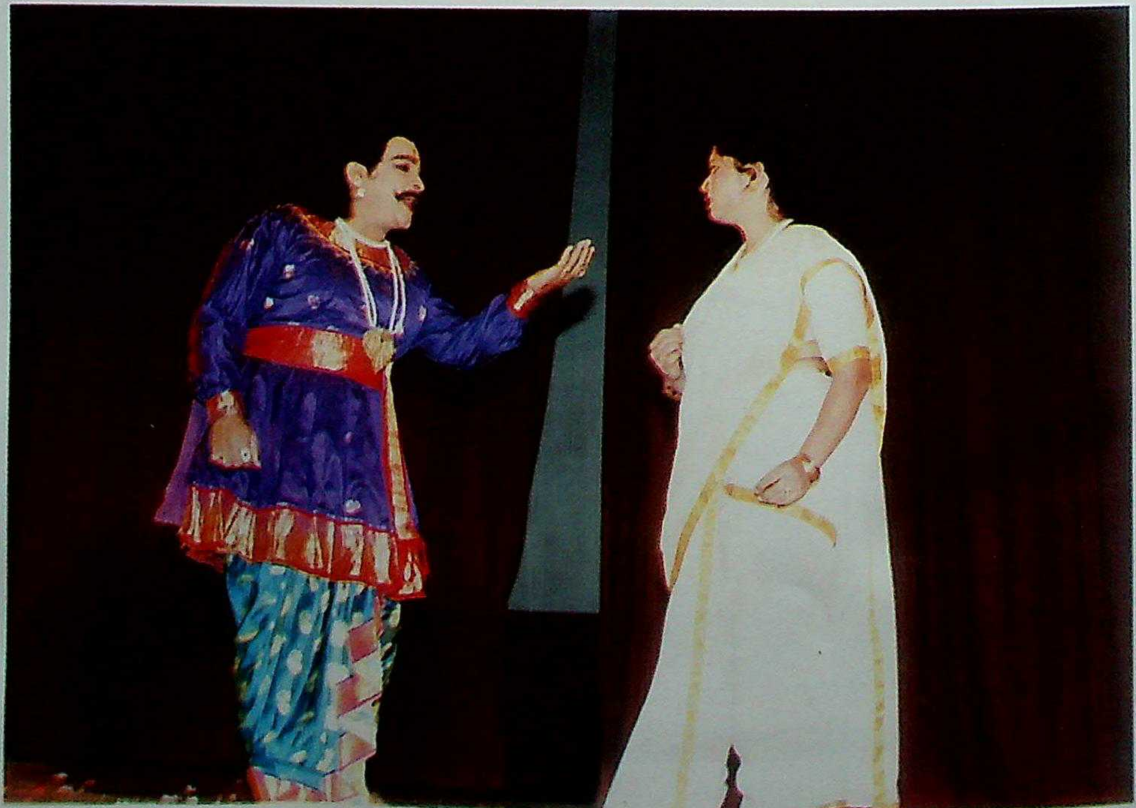

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